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A REVIEW of times paſt, and contemplations on future proſpects, humbly attempted for general inſtruction, and to excite pious meditations, &c. : or, the Editors' NEW YEAR'S GIFT, to their generous readers.

(Contin. from Vol. II. p. 248)

COMMUNION with the Father of our ſpirits, is the duty, dignity and happineſs of man. The more conſtantly and univerſally we commune with him, the more perfectly ſhall we perform our duty, the more ſhall we aſſimilate into his divine image, and participate in the dignity and bleſſedneſs of his preſence and kingdom. That we may behold him, and commune with him, not only in his word and ordinances, but in all his works, in all events, in all the various grades and conditions of creatures, we muſt be fixed in this great point, that his kingdom ruleth over all: That he planteth the nations and plucketh them up: That our times, and the times of all men, the beginning, the number and the end of our years, all their events and concomitant circumſtances, are in his hands: That the hapleſs ſparrow falls not on the ground without his notice; and that the leaſt as well as the greateſt events, are entirely under his government. We muſt alſo realize that his government is abſolutely perfect: That he worketh all things according to the counſel of his own will; brings light out of darkneſs and good out of evil: That the wrath of man ſhall praiſe him; and that the remainder of wrath he will reſtrain. Amidſt all the mighty revolutions, convulſions, violence, tears and diſorders which are upon earth, he will cauſe all things univerſally to combine their influence, and operate together for the glory of his name, the good of his church in general, and of thoſe individually who have pleaſure in him. In theſe views, we may contemplate *the years of the right hand of the Moſt High* with peculiar advantage. Beholding his greatneſs, wiſdom, power, goodneſs and faithfulneſs, our faith will be increaſed, our love inflamed, our gratitude and adoration enlivened, our ſubmiſſion, patience and contentment improved, and we ſhall be prepared, with

the inhabitants of heaven, to ſing, *Alleluia* for the *Lord God Omnipotent* reigneth.

With theſe views, and for theſe noble purpoſes let us contemplate the events of the paſt year, and the aſpects of providence with reſpect to future times, and preſent duty.

If we glance our eyes upon Europe and the old world, ſeveral great events claim our attention. We have ſeen the preliminaries of a general pacification, ſigned by the belligerent powers in 1801, the laſt year, terminating in a definitive treaty; and peace with her benign and cheering influences once more bleſſing the kingdoms of Europe, and gladdening the world. At the ſame time, we have witneſſed the greateſt, the moſt violent and bloody conflict, profeſſedly undertaken for the liberty and rights of men, which the world hath known, terminating in the moſt powerful, confirmed and extenſive deſpotiſm which Europe hath ever experienced. Another event, truly great and wonderful, is the reeſtabliſhment of popery by this extenſive and formidable power. The religion of thoſe extenſive countries, France and Italy, is ſubjected wholly to the ſecular arm. By the ſame power, by the ſame man, by whom the pope appeared to have received his deadly wounds, we behold him, with aſtoniſhment, revived, ſupported and in a meaſure healed. We ſee a new kingdom erected and eſtabliſhed, many nominal republics formed, not to advance the liberties and happineſs of man, but to extend the power and influence of one nation, and of one man. For a century paſt, the policy, counſels and arms of moſt of the kingdoms of Europe have been employed to maintain a balance of power, for the preſervation of their liberties, repoſe and ſafety. But the negociators of the late general pacification, appear, either of choice or neceſſity, to have abandoned all former principles and policy, and to have negociated a treaty which threatens the rights, peace and happineſs of all Europe and the world. Theſe are great and ſingular events. They have wonderfully diſappointed the expectations of men, and fruſtrated the deſigns of the crafty. They ſhow that the Moſt High ruleth in the kingdoms of men, and giveth them to whomſoever he will. They demonſtrate, that as the heavens are above the earth, ſo his thoughts are above our thoughts, and his ways above the ways of men. Though the general pacification be matter of joy, as it hath ſtopped the flow of human blood, reſtored thouſands to their reſpective countries and friends, is friendly to literature, commerce and a general diffuſion of Chriſtian knowledge; yet the circumſtances of it have beclouded our proſpects, and greatly diminiſhed the general gladneſs. But with whatever darkneſs theſe events, in our imperfect views, may have covered the preſent face of things, yet this conſideration, that they are parts of his great plan, who is wonderful in counſel, and excellent in working, ſhould give us entire ſatisfaction, that they are beſt, and will finally advance his glory, and the perfection and happineſs of his great moral kingdom. He who looks through all cauſes and their conſequences, may have ſeen that the moſt deſpotic government would afford that protection and ſafety to millions, which never could have been enjoyed under

the reign and violence of the Jacobins; and that it would give such a check to the atheism and infidelity of illuminatism, as could have been effected by no other means. He may have foreseen that popery in its present debilitated and dependent state, with the establishment of a toleration for protestants, might better serve to prevent a total forgetfulness and abolition of the Lord's day, and of the word and ordinances; and to preserve and protect a remnant of the holy seed, through extensive countries, than to have left them without any religious establishment. But be these as they may, that the Lord hath effected these events, should command our perfect submission; and while we cry like the souls under the altar, How long, O Lord, holy and true, dost thou not judge, &c. it should improve our patience, and awaken us to greater importunity and fervency in prayer, that the set time to favor Zion might come on. There is really no occasion for discouragement, nothing to diminish our hope, or check our zeal, in the events which we have been contemplating: For although Roman Catholicism has been once more established, after it seemed to have been nearly abolished, yet the pope and his clergy have suffered a wonderful diminution of their wealth and influence, and are wholly dependent on the will of another both for their existence and support. On the whole the man of sin is greatly fallen. The weak and distracted state of the Turkish empire portends its approaching fall. So that both those capital enemies to the Saviour and his people, are evidently progressing to perdition.

The events in Europe, on the whole exhibit, in a forcible and striking point of light, the futility and danger of new theories: The impossibility of enjoying liberty, civil or religious, without morality: That no trust can be put in rulers nor subjects, who have no moral principles: That America should ascribe all glory to the Supreme Ruler, that her revolution terminated more favorably than that of France, and those of other countries. *Who maketh thee to differ from another? And what hast thou that thou didst not receive?* They also show how little our modern seers, who predicted the immediate, or speedy commencement of a millenium of liberty and religion, knew of *the times or seasons which the Father hath put in his own power;* and what prayerfulness, caution and modesty become those who attempt an explanation of the divine predictions.

While Europe hath generally reposed in the arms of peace, war hath hung out her blood-red flag, and raged with uncommon violence and destruction in the West-Indies. Especially, St. Domingo and Guadaloupe have exhibited scenes deeply humiliating and afflictive to the benevolent mind. We have seen a formidable fleet with between thirty and forty thousand veterans, employing all their skill and prowess to conquer and destroy the miserable inhabitants of those islands. On the other hand, we have seen the inhabitants, in their own defence, and to avenge themselves on their invaders, massacreing the white people, burning their towns and plantations, and laying waste every thing before them. In their turn, we view the French, in many hard fought battles and skirmishes, killing and captivating thousands of

them. Others we ſee them hanging, and ſhooting in a moſt wanton and extraordinary manner. In their victorious career, we ſee the hand of heaven interpoſing; and by the peſtilence, in a wonderful manner, mowing down their generals, captains, and mighty men, like the graſs of the field; and ſo animating the blacks that they have driven them from the field, obliged them to take refuge in their fortifications, if not wholly to abandon the principal iſland; and they have ſo harraſſed and preſſed them on the other, that they have with great difficulty been able to maintain their ground. Not leſs than thirty thouſand lives have, probably, been loſt in this bloody conteſt. Can we contemplate how the former French inhabitants were plundered, murdered, and driven from the Weſt-Indies, by their own ſlaves and natural children, the fruit of their debaucheries, and the deſtruction and diſtreſs of the French armies, and not be ſtruck with ſtrong conviction, that the Almighty is awfully teſtifying his diſpleaſure againſt their wickedneſs, and avenging their ſins, in enſlaving and oppreſſing their fellow men! Do they not teach what all men of this character may reaſonably expect from his avenging hand? Who can read thoſe antient predictions, uttered between four and five thouſand years ago, *Curſed be Canaan, a ſervant of ſervants ſhall he be unto his brethren. God ſhall enlarge Japhet, and he ſhall dwell in the tents of Shem; and Canaan ſhall be his ſervant;*† and view the enſlaved condition of ſo many hundred thouſands of his poſterity in the Weſt-Indies, and not be filled with reverence and wonder of the divine foreknowledge? And not receive irreſiſtible conviction, that the ſcriptures, whoſe antient predictions are thus punctually fulfilled, are indeed a divine word?

In America, the events of the paſt year have been peculiarly merciful. Peace, general health and plenty have pervaded our country. Our diſtinguiſhing privileges, civil and religious, have been continued to us, notwithſtanding our unprofitableneſs, ingratitude, and other numerous and aggravated provocations. In New-England the bleſſings of the goſpel have been moſt amply enjoyed. In no part of the world is the goſpel more generally or more faithfully preached, nor the ordinances more conſtantly and ſolemnly adminiſtered.* The ſtate of literature and civilization has been flattering. Our colleges, academies and ſchools were never better endowed, better regulated, nor more flouriſhing.

On the ſeveral miſſionary ſocieties, inſtituted within a few years paſt, in Maſſachuſetts and Connecticut, the divine ſmiles have in a peculiar manner reſted even from their commencement. They have ſent a conſiderable number of miſſionaries into the new and vacant ſettlements in the northern, weſtern and eaſtern borders of the United States. They have preached the goſpel through a vaſt extent of country; in the wilderneſs

† Gen. ix. 25, 27.

* In Maſſachuſetts and Connecticut there are more than ſeven hundred regular churches; and between ſix and ſeven hundred ordained miniſters, beſides candidates. In the other parts of New-England there may be nearly two hundred more, nearly a paſtor to every thouſand ſouls. Including the Epiſcopalian and Baptiſt paſtors, there are more than one to every thouſand.

they have gathered many churches, and won many new ſubjects to the divine Saviour. They have gladdened the hearts of many thouſands, and cauſed many thankſgivings to redound to the Father of all mercies. In the paſt year theſe ſocieties have been able to employ a greater number of miſſionaries, than in any preceding year; and the goſpel has been more extenſively, and more abundantly preached in the vacant ſettlements; and the overtures of mercy have been made to the heathen. Theſe ſocieties have more and more attracted the attention of good people; and through their liberality, their funds have been conſtantly increaſing. Both in Europe and America, the miſſionary ſpirit is kept up, and the zeal and exertions of the miſſionary ſocietiesare not abated. Thro' their means the goſpel is ſent into the four quarters of the globe, and preached to the moſt poor, ſtupid and miſerable people. Never ſince the apoſtolic age have there been ſuch exertions to diffuſe Chriſtian knowledge, and to ſpread the kingdom of Jeſus through the whole earth. In ſome few inſtances the arm of the Lord hath been revealed, and the goſpel hath appeared indeed to be the power of God and the wiſdom of God unto ſalvation. The peaceable and holy walking of the numerous converts, who in preceding years have made a profeſſion of Chriſtianity, hath given ſtrength and beauty to our churches, and afforded evidence of the genuineneſs of that bleſſed work, with which it hath pleaſed God to viſit them. Theſe are bleſſings of the paſt year which demand univerſal praiſe.

With reſpect to Connecticut in particular, the ſtate has not only had the ampleſt ſhare in theſe general bleſſings, but hath enjoyed ſome which challenge our particular notice and thankſgiving. The lives and uſefulneſs of our governor and lieutenant-governor have been preſerved; and among the gentlemen of the council, our ſenators and repreſentatives in Congreſs, and the judges of our ſuperior court, there hath not been an inſtance of death. Among about two hundred clergymen, ſome of whom are far advanced in life, one only hath reſted from his labors the year paſt.*

God has been pleaſed in a moſt gracious and ſingular manner to viſit our college. In a few months, about ſeventy of the ſtudents were brought hopefully to know themſelves and their Saviour; and in the courſe of the year, publicly joined themſelves, in covenant to the Lord. There are now about two hundred forty-four ſtudents in College, of whom together with tutors and reſident graduates ſixty or more are profeſſors of religion. They meet twice in every week to give praiſe to their common Saviour, to ſing forth the honors of redeeming love, to warm each other's hearts, and ſtrengthen each other's pious reſolutions, by ſpeaking often one to another; and to ſupplicate the divine bleſſing on themſelves, their inſtructors, fellow-ſtudents and the Iſrael of God. O happy Yale! thus viſited and bleſſed of God! Happy preſident and tutors in the ſucceſs of your labors, in your appointment to inſtruct ſo many of the ſons of God, to witneſs their piety and dutiful conduct, and enjoy their prayers! Will not this awaken all your hearts to praiſe, and call into exertion all the energies of your ſouls, to advance the divine glory and the good of men?

* The Rev. Mr. Potwine, in the 72d year of his age.

Bleſſed youth who are taught of God, to whom he hath given ſuch inſtructors, and ſuch opportunities with each other! Will ye not conſider, that *ye are not your own?* That *ye are bought with a price?* And *therefore glorify God in your body, and in your ſpirit, which are God's?* Will ye not ſtrive by prayer, by converſation and example, by all means in your power to perſuade all your fellow-ſtudents to become travellers with you to the heavenly Zion? Hath God caſt ſuch ſalt into the fountain, and will any refuſe to be ſeaſoned? Have ſo many been taken, and will not others fear and tremble leſt they ſhould be left? Will not they, after enjoying ſuch a ſeaſon of grace, after witneſſing ſuch evidence of the truth and power of religion, and ſuch examples of piety and holy living, be without all excuſe? How can they eſcape, if they neglect the great ſalvation? O ye unhappy youth, who have yet refuſed to return to your Father, look forward to that day, when the maſter of the houſe ſhall riſe up and ſhut the door againſt all who work iniquity, and conſider how ye can bear to ſee Abraham and Iſaac and Jacob, and all the prophets, and your pious fellow-ſtudents in the kingdom of heaven and you yourſelves ſhut out! Will there not then be among you wailing and gnaſhing of teeth? May not the door ſoon be ſhut, the harveſt ſoon be paſt and the ſummer ended? And may not you ſoon join the lamentations of thoſe who have not been ſaved? Is there a moment to be loſt? Will ye not fly, without delay, to the mighty Saviour, that he may be to you an hiding place from the wind, and a covert from the tempeſt? As rivers of water in a dry place, as the ſhadow of a great rock in a weary land?

What a joyful event is ſuch a revival at the ſeat of literature? It is not only of the higheſt conſequence to that, but to the church and commonwealth. The fountain having been purified the ſtreams will be pure, making glad the city of our God.

Another happy occurrence is the ſucceſs of the petition of the Miſſionary Society of Connecticut, praying the legiſlature to incorporate the board of truſtees, enabling them to receive and hold monies to a reſpectable amount, for the purpoſe of diffuſing Chriſtian knowledge in the new ſettlements, and of communicating the glad tidings of ſalvation to the wild men of the American foreſts. In conſequence of which they have been veſted with ample powers for carrying into execution thoſe charitable and noble deſigns.

Theſe are ſome of the principal events of the paſt year, of general concern, which challenge our notice, and correſpondent exerciſes of heart, on the commencement of this new year. There are numerous others of a more private nature which demand the particulur notice of families and individuals. While ſome have enjoyed a year of uninterrupted health, others have been viſited with ſore ſickneſs, and been recovered from the ſides of the pit. *The Lord hath been their helper. He hath turned for them their mourning into dancing: He hath put off their ſackcloth and girded them with gladneſs: to the end that their glory might ſing praiſe to him, and not be ſilent.** Will not ye *give thanks unto him for ever?* Shall not this be your ſtudy and language, *What*

* Pſalm xxx. 10, 11, 12.

ſhall I render unto the Lord for all his benefits towards me?† *Bleſs the Lord, O my ſoul, and forget not all his benefits. Who healeth all thy diſeaſes. Who redeemeth thy life from deſtruction. Who ſatisfieth thy mouth with good: thy youth is renewed like the eagles.*‡ In contemplation of all our national, public and private, domeſtic and perſonal enjoyments; all the divine goodneſs the year paſt to us, to the church of God and to the world, how ſhould every heart warm with love and expand with gratitude, and every tongue ſhout the praiſes of the Lord? How ſhould our citizens break forth into ſinging? The inhabitants of the villages and of the rock ſing aloud and ſhout for joy? O let religious gladneſs, thankſgiving and praiſe pervade the nation! Let the people praiſe thee, O God; let all the people praiſe thee! O may our time, our talents and all our opportunities be conſecrated to his ſervice and glory!

But ſome perhaps will be ready to object, Our pleaſant babes, our ſons and daughters are mouldering in the duſt, our brethren and ſiſters are no more, we have been bereaved of the deſire of our eyes, or we have been written widows, and our children fatherleſs in the earth. God hath written bitter things in judgment againſt us the year paſt. We are covered with ſackcloth, our tears are upon our cheeks, and we have hung our harps upon the willows. How can we join the general joy and ſhout our praiſes to the Lord? With all ſuch mourners we mingle our tears of condolence. They awake the tendereſt ſympathy of our hearts. We wiſh to help them with our prayers, and by exhibiting to them the inſtructions and conſolations of the goſpel. Hath not the Lord given, as well as taken away, and is there not occaſion to bleſs his name? Is he not as glorious and worthy to be praiſed as though he had never afflicted his ſinful creatures? If ſome mercies are removed do not thouſands remain? Do not theſe challenge our praiſe? Is it not good for the Chriſtian to be afflicted? Is not the fruit of all to take away his ſin? Are not life and death, things preſent and things to come his inheritance? Is it not certain that while he ſorroweth after a godly manner, he can receive damage in nothing? Will not theſe light afflictions, which are but for a moment, work out for him a far more exceeding and eternal weight of glory?—Should he not therefore bleſs the Lord at all times? Though the fig tree ſhould not bloſſom, and there ſhould be no fruit in the vines, ſhould not he rejoice in the Lord, and joy in the God of his ſalvation? If affliction hath overtaken any in their ſins, how important is it that they ſhould ſearch and try their ways and turn unto the Lord! Let them not deſpiſe the chaſtening of the Lord, but conſider his work and regard the operation of his hands, and he will build them up, and not deſtroy them. Let them repent and humble themſelves under his mighty hand, and he will exalt them in due time, he will wipe away their tears, and make them glad with his countenance for ever more. But there is no peace to the wicked.

We congratulate our readers on the commencement of the New Year. We pray that it may be a

† Pſalm cxvi. 12. ‡ Pſalm ciii. 2, 3, 4, 5.

year of rich mercies to them, their families and all their connections. Eſpecially that it may be a year of ſpiritual bleſſings to them. We thank them for the encouragement and ſupport which they have given to this magazine. We ſolicit the continuance of their favors and their prayers for us, and that the work in which we are engaged may be more and more ſucceſsful.

As we are now entering upon a New Year, not knowing what may befal us, it becomes us with a holy ſubmiſſion, to commit all our concerns to God; ſupplicating his mercy, and truſting in him, through Chriſt, to aſſiſt us in all duties and to prepare us for all events

We have indeed called you to rejoice in the Lord; but we wiſh you to rejoice with trembling. It becomes us to diſcern the ſigns of the times, that we may do the duties of our day, and be prepared for the trials and events which may be approaching us. The aſpects of providence are uncommon, denoting danger, and calling for Chriſtian patience, circumſpection, fortitude, fidelity and perſeverance.

Though God hath done great things for us whereof we are glad; though great numbers, in a few years paſt, have been added to the Lord; though atheiſts and infidels have ſubmitted themſelves to the ſceptre of Jeſus, their number perhaps, is not diminiſhed. The wicked walk on every ſide, and iniquity abounds. Infidels and haters of God are numerous, open and bold. They are muſtering all their legions from earth and hell to fight againſt God and his people. They adopt the language of the antient enemies of Zion, *Raſe it, raſe it, even to the foundation thereof.* They are haughty and boaſt of ſucceſs. Like the Aſſyrian king, they ſay, *We are come up to the height of the mountains, to the ſides of Lebanon, and we will cut down the choice cedars thereof, and the choice fir trees thereof: and we will enter into the height of his border, and into the foreſt of his Carmel.* Chriſtians, therefore, ſhould walk circumſpectly, not as fools, but as wiſe, redeeming the time becauſe the days are evil. Like the Jewiſh king and the holy prophet, they ſhould unite their prayers to God for help. They ſhould pray in the cloſet, in private, and in the houſe of God; watch unto prayer; pray with all ſupplication and prayer with all perſeverance therein. They ſhould take unto themſelves the whole armour of God, be ſtrong and quit themſelves like men. They ſhould be holy and without blame before God, abounding in all the fruits of righteouſneſs, which are by Jeſus Chriſt unto his praiſe and glory. The miniſters of the Lord ſhould be laborers in his harveſt; paſtors after his own heart, feeding the people with knowledge and underſtanding. They ſhould be men of prayer, crying day and night, Spare thy people, O Lord, and give not thine heritage to reproach. Then would the mighty Saviour walk in the midſt of the golden candleſticks, and hold the ſtars in his right hand. Then the Lord God would dwell among us, be our defence, our everlaſting light and glory. Then would the enemy be aſhamed, and the ſaints triumph over him in the language of the prophet, The virgin, the daughter of Zion hath deſpiſed thee, and laughed thee to ſcorn, the daughter of Jeruſalem hath ſhaken her head at thee.

Then not having defiled our garments, we ſhall walk with Jeſus in white raiment. When time and days ſhall be no more, we ſhall inherit eternal life. The bleſſed Saviour will profeſs our names before his Father and before his Angels; and we ſhall enjoy him, one another, and all our redeemed brethren, and love, and ſing and worſhip in his preſence for ever. AMEN.

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

Attempts to propagate the goſpel among the Indians in New-England, &c.

[Continued from p. 167.]

NUMBER VI.

An account of Japhet Hannit, ſucceſſor to John Tackanaſh, as teacher of the firſt Indian church on Martha's Vineyard.

JAPHET HANNIT was born in, or about the year 1638.

His parents having buried five children ſucceſſively, and each within ten days of its birth, notwithſtanding their employing powows, and making uſe of medicines to preſerve their lives, had a ſixth, a ſon, born to them, who is the ſubject of this part of the ſection.

The following account concerning the mother of this child is given in Dr. Mather's Magnalia,* and in Mayhew's Indian Converts.† The account is extraordinary. The reader will make ſuch reflections upon it, as he ſhall think proper.—The mother of this child being greatly diſtreſſed with fear, leſt ſhe ſhould loſe it, as ſhe had all the former; and utterly deſpairing of any help from ſuch means, as had been formerly tried without any ſucceſs, as ſoon as ſhe was able, took him up with a ſorrowful heart, and went out into the field, that ſhe might there give full vent to her grief; but while ſhe was there, reflecting on the inſufficiency of human help, ſhe found it powerfully ſuggeſted to her mind, that there is one Almighty God, who is to be prayed to—that this God has created all things, that we ſee—and that the God, who had given being to herſelf, and all other people, and had given her child to her, was able to preſerve and continue his life.

On this ſhe reſolved, that ſhe would ſeek to God for that mercy, and did accordingly: The iſſue was, that her child lived; and her faith (ſuch as it was) in him, who had thus anſwered her prayer, was wonderfully ſtrengthened; and the conſideration of the divine goodneſs herein manifeſted to her, cauſed her to dedicate this ſon to the ſervice of that God, who had thus preſerved his life: She early informed him of this her religious act; and did, as far as ſhe could, educate him accordingly.

Rev. Experience Mayhew remarks,‡ *This may be ſaid of her, which can ſcarce be ſaid concerning any other of the Indians on the iſland, who lived a conſiderable part of their time, before the word of God was ever preached to them,* viz. *That by a due improvement of the light of nature, aſſiſted by the ſpirit of God, ſhe attained to ſo right a conception of the only true and living God, and her own relation to and dependence upon him, as that ſhe did worſhip and call on him; and as it ſeems, obtained a gracious anſwer to her prayers.* He further obſerves, *That ſuch a diſcovery of the true God to her, before ſhe was favored with the light of the goſpel, did very wonderfully prepare her for a ready reception of it, when the providence*

* B. vi. p. 63. † p. 44. ‡ Indian Converts, p. 136.

of God brought it to her, as within a few years it did. In the confeſſion ſhe made publicly at her admiſſion into the church, ſhe gave a relation of the preparation for the knowledge of Chriſt, with which God, in his wonderful way, had favored her.

In Dr. Mather's Magnalia† we have this obſervation, "How far a ſovereign and gracious God may, in an *extraordinary* manner, diſcover of himſelf unto *ſome* among the poor pagans, who have not enjoyed the preaching of the goſpel, who can particularly determine ?*"

† B. vi. p. 62.

* The compiler would not willingly be thought to be fond of dealing in the marvellous—He would not chuſe to incur the imputation of credulity or enthuſiaſm. The account above being atteſted before many people, by the ſubject, who was viewed as a perſon of competent underſtanding, and after her converſion to Chriſtianity, appeared to be, thro' life, a perſon of eminent piety, who, for theſe reaſons, muſt be ſuppoſed to ſpeak the real ſentiments of her heart, and not to have been deceived herſelf; he ſees nothing in the reaſon of things, or in divine revelation, to render it incredible. He can ſubſcribe heartily to the words of Mr. Seed, in his ſermon upon a particular providence, [Vol. 2 p. 161. edition 4th.] "When any *good ſuggeſtion*, without any antecedent train of ideas, ariſes in our minds, we know not how, or from what quarter, we ought to look upon it as a *Beam of Light* breaking in upon our minds from the *Great Father of Lights*; and let us improve, cultivate and ripen it, till it breaks forth into correſpondent actions."

And he does not know, why God may not, in ſovereign mercy, ſuggeſt truths, (already revealed to Chriſtians) immediately by himſelf, or the miniſtry of angels, to *ſome* among the heathen, who have never had the advantage of a written revelation; but have, in ſome good meaſure, improved the light they enjoyed, whereby they may be led to a better courſe of action, than they had purſued before; and be prepared for the more ready reception of the goſpel, if it ſhould be offered, as was the caſe with this woman. He does not ſee, that this ſuppoſition militates againſt the doctrine of the neceſſity of a written revelation to teach the true knowledge of God to the nations of the world, as ſuch inſtances as that related above, appear very rare.

God may have wiſe reaſons in his moral government of the world, for ſuch a procedure, in making ſuch a diſcrimination among the heathen, in ſome *ſpecial* inſtances. We may not be able fully to diſcover the reaſons; yet hereby the general good of his intelligent kingdom may be greatly promoted.

Dr. C. Mather has expreſſed ſuch thoughts as theſe, reſpecting this matter; "The Holy One of Iſrael may take *unrevealed and extraordinary ſteps* out of his uſual paths."

But to return to Japhet Hannit. His parents being early converts to Chriſtianity, gave him a religious education: His pious mother particularly, remembering the vows ſhe had made in trouble, was attentive to promote his beſt intereſt: Indeed ſhe early informed him, that ſhe had dedicated him to the ſervice of that great God, who had heard her prayer, and preſerved his life; and as far as ſhe was able educated him accordingly; but performed this important, parental duty more vigorouſly and to better purpoſe after ſhe had been inſtructed in Chriſtianity and had cordially received the faith.

When a ſchool was opened for the benefit of the Indian children and youth in 1651, his father ſent him to it and he learned to read both in the Engliſh and Indian languages, and to write a legible hand and was there alſo inſtructed in the principles of the Chriſtian religion.

When the firſt Chriſtian church

was gathered on the Iſland in the year 1670, Japhet was, as he told a friend, in a moſt diſtreſſed condition, on account of his not being of the number of thoſe, who confederated to walk together as a church of Chriſt according to the order of the goſpel: On the *one hand*, he greatly lamented his not being of that happy number, as he eſteemed them; and on the *other*, at the ſame time feared to offer himſelf, leſt he ſhould be unqualified for the privileges to which others were admitted. However, it was not long before his ſcruples were removed, and he made a public profeſſion of Chriſtianity, attended all its ordinances, and behaved himſelf as became a Chriſtian.

For a conſiderable time he was employed in civil and military offices among his countrymen: In both departments he conducted himſelf to the ſatisfaction both of the Engliſh and Indians. And in the time of the general war between the Engliſh and Indians, which began in 1675, commonly called Philip's war, he was very ſerviceable, both to thoſe of his own nation, and to the Engliſh on the Iſland; being fully determined, if poſſible, to preſerve peace between the Engliſh and Indian inhabitants of the Iſland: And being an Indian captain, he was employed by the Engliſh to obſerve and report how things went among the Indians. To his fidelity in the diſcharge of this truſt, it was preſumed, that the preſervation of the peace of the Iſland was very much owing, when the people on the main were involved in a moſt diſtreſſing and bloody war, which for a time, threatened the deſtruction of the New-England colonies.

Japhet's fidelity to the Engliſh, in this affair, gained him an high eſteem and kind treatment among them. He was generally viewed by them, not only as a diſcreet, but pious man: And being well accounted of among the Indians, they called him to the work of the miniſtry among them. His military office he now laid down; but retained that of a magiſtrate for ſome years after he began to preach, being judged more fit for that truſt than any other perſon there.

Being called to the work of the miniſtry, he was very faithful and diligent in it; and was eſteemed the beſt qualified of any Indian on the Iſland not yet in the paſtoral office. He was therefore, by John Tackanaſh, nominated in his laſt ſickneſs as a ſuitable perſon to ſucceed him in the office, from which he expected a ſpeedy releaſe by death, which event took place, January 1684. At his funeral, Japhet, who much lamented his death, made a ſerious ſpeech, ſome of the heads of which were taken in writing by Rev. John Mayhew, viz.

"We ought to be very thankful to God for ſending the goſpel to us, who were in utter blindneſs and ignorance, both we and our fathers. Our fathers' fathers, and their fathers and we, were at that time utterly without any means, whereby we might attain the knowledge of the only true God. *That* people alſo, who knew the ways of God, were ſome thouſands of miles diſtant from us; ſome of whom, by reaſon of difference among themſelves about their way, removed into this land; but it was God, who ſent them, that they might bring the goſpel to us. Therefore I ſay, we have great reaſon to be thankful to God; and we have reaſon to be thank-

ful to them alſo for that they brought the goſpel to us; but moſt ſpecially we ought to thank *God* for *this*: for though *they* taught us, it was *God*, who ſent them, and made choice of them for this work of inſtructing us in the ways of the Lord."

"Before we knew God, when any man died, we ſaid the man is *dead*, neither thought we any thing further, but ſaid he is *dead*, and mourned for him, and buried him: But now it is far otherwiſe; for now this good man being dead, we have hope towards God concerning him, believing that God hath received him into everlaſting reſt."

"Now therefore we ought to improve the benefit which we have by the goſpel. And firſt, ſuch of us as had like not to have received this kindneſs, I mean, ſuch of us as were grown up, when the goſpel came to us, ſo that it only found us in being; ſuch are ſtrongly obliged to improve the ſame, ſince they ſcarcely received it, or were in danger not to have enjoyed it."

"Secondly: There are others of us, that have been born under the goſpel; and we that were ſo ought duly to improve the ſame, in as much as we have received ſo wonderful a benefit."

"And now, though *this man* that went before us in the way of God, according to the goſpel, be deceaſed, and helps us no more; yet his *doctrine* remains ſtill for us to improve; nor ought we to forget him, but ſhould remember him by his wife and children whom he has left among us."

Japhet, in the ſpring after the deceaſe of John Tackanaſh, was called to ſucced him in the paſtoral office, and continued in it about twenty-eight years, viz. till 1712. He was faithful and diligent in preaching the word, reproving ſin, and inſtructing all of every age; and frequently taught the children of the congregation the firſt principles of religion.

He maintained a good diſcipline in the church, making thoſe neceſſary diſtinctions in the adminiſtration of it, which the ſacred rule requires. In difficult caſes which occurred, he was careful to conſult the moſt judicious perſons, and pay due deference to their opinions. And when there was danger of diſcord among his brethren, he would not ſide with any party, but make obliging and engaging ſpeeches to them all, tending to compoſe the difference; and ſo happy an ability had he in this kind and uſeful office, that he ſeldom failed of ſucceſs.

He frequently viſited the families under his care, eſpecially when they were in affliction, and uſually entertained them with ſerious and profitable diſcourſes; and obſerved to a friend, that viſits of that kind had proved very advantageous to ſome of the people. He often performed the work of an evangeliſt, in preaching the goſpel among the Indians in places on the main land; and God gave him very obſervable ſucceſs.

His ſermons, though not very accurate, were very ſerious, and fraught with very uſeful ſentiments. In prayer he was fervent, frequently praying with much copiouſneſs and affection, eſpecially on communion days. God gave gracious anſwers to his prayers, eſpecially in helping him againſt a temptation, with which he had a conflict for ſome time; and having, with importunity, ſought to heaven for deliverance

from it, he obtained the mercy which he had ſo earneſtly requeſted.

He ſupported religion in its various branches in his family; and frequently gave ſerious exhortations to all that were about him.

He was diſtinguiſhed for hoſpitality, as well as other parts of the miniſterial character.

He well underſtood, and ſteadily adhered to the truths of our holy religion, in which he had been inſtructed; and would not be driven about by every wind of doctrine.

He was generally, and juſtly eſteemed as well by the Engliſh, as Indians, a perſon of a good converſation: Nor did he diſcover any ſuch infirmity in his life, or deportment, as was inconſiſtent with ſuch an eſteem; and which, through prayer, and the ſupply of the ſpirit of Jeſus Chriſt, he did not obtain a compleat victory over, being only privately admoniſhed of a fault, which ſome began to be offended at.

Being a man of poliſhed manners, and engaging addreſs, conſidering his education, he was every where courteouſly received and entertained, not only by his own nation, but by the Engliſh—thoſe of ſpecial diſtinction not excepted. Speaking our language conſiderably well, ſtrangers who came to the place were much gratified by converſing with him.

Perſons have ſometimes had premonitions of their own death—Japhet experienced ſomething of this nature, as he declared in his laſt ſickneſs; at the ſame time he mentioned the influence this had upon his life.—The account was taken from him by a near relation, committed to writing, and communicated to Mr. Mayhew ſoon after Japhet's death.

"He ſaid, that about a year before he was taken ſick, he went out of his houſe, and walked alone in the woods, and there it was by God revealed* to him, that he had but a little time to live in this world; and that being thereupon much concerned in his mind, he did immediately ſet himſelf on doing all that he could to prepare for his approaching end, as taking it for a truth, that his end was very near; and looking day and night for it; but he ſaid, he ſtill miſliked himſelf, or reckoned that he came ſhort."

"Thus it was with him till April 2d, 1712, which being a day of thankſgiving, he went and preached thereon; but as, with his wife he returned home in the evening, before they had reached their houſe, he felt a pain in his ſide, and was never able after this, to go to God's houſe of prayer; his ſickneſs gradually increaſing upon him from that time forward."

Having been ſick about ten days, he ſent for the brethren of the church, and ſaid to them, as follows, viz. "That it did often diſtreſs him in his heart and cauſe him to weep, when he ſaw the miſerable eſtate of all the people by reaſon of their ſins; but eſpecially how unapt the generality of the church were to the duties incumbent on them, and how often they did fall by reaſon of one kind of infirmity or another, to which they were ſubject, though

* As the Indians had not an accurate knowledge of the Engliſh language, Japhet doubtleſs uſed the word revealed, merely to denote a ſtrong impreſſion made on his mind. [*Editors.*

he had very often inſtructed them in their duty."

"I have, ſaid he, often wiſhed, for your ſakes, that you might ſtill enjoy me; but now I am willing to die: However, as to this, let the will of God be done. But do you go on to pray to God, and worſhip him both ſteadfaſtly, and fervently."

"To his own family, and ſuch others as attended on him, he afterwards, not long before his death, ſaid, be not feeble in your minds; I am hitherto ſtedfaſtly reſolved, that I will love the Lord my God. I ſhall, ſaid he, quickly go my laſt journey, as others have done before me: Now I ſhall quickly ſet out: Thus it has been wont to be, when a thing has here no further uſe to be made of it. But oh! what ſweet melody is there now in heaven!"

He then ſaid to his ſon-in-law, "My ſon be thou of good courage, and fail not to lay hold of the heavenly ſalvation, for the ſake of the things of this world. But as for me, I need to have my mind further ſtrengthened and encouraged, for I think I ſhall now quickly leave you."

Juſt before his death, he deſired thoſe, that were preſent to praiſe God by ſinging the 13th Pſalm; and then, by prayer, to commit both him and themſelves to God; and very ſoon after theſe religious acts were performed, he expired: He departed July 29, 1712.

Rev. Experience Mayhew frequently viſited him in his laſt ſickneſs; and gives this teſtimonial, that on the whole of his acquaintance with him, he could not but think, that he was a very ſerious and godly man, and a perſon of great moderation and prudence. His diſcourſe in his laſt ſickneſs, when viſited by Mr. Mayhew, was ſuch as became a Chriſtian—very pious and ſavoury. He then expreſſed an humble ſenſe of the ſin of his nature and life; and yet his hopes of eternal ſalvation thro' the infinite mercy of God, and merits of his ſon Jeſus Chriſt. He then alſo expreſſed a readineſs and willingneſs to reſign himſelf, and all that he had into the hands of God his faithful Creator, and merciful Redeemer. He added, that God had, in the latter part of his life, given him a more effectual ſenſe of the evil of ſin, than formerly he had experienced; and that he had alſo enabled him, with more vigilance and induſtry, to endeavor the mortification of the corruptions of his heart.

Among other evidences of his real piety, the grief of his heart for the ſins of his countrymen, eſpecially of thoſe, who had been under his own paſtoral care and charge, together with his ſolicitous concern for their reformation, may be reckoned as *one*: For beſides his exertions for this end during the courſe of his miniſtry till his laſt ſickneſs, he a few days before his death with his feeble, dying hand, wrote an affectionate addreſs to the people of his own charge, which he deſired might be communicated to them. Mr. Mayhew rendered the manuſcript into Engliſh—The tranſlation here follows:

"Is it not a moſt deſirable thing for perſons in this life certainly to know, that they ſhall go to heaven, when they leave this world?"

"Therefore now, take heed, and conſider well what you do; and do not caſt away ſuch hopes as theſe for nothing, nor for a little of the pleaſure of this world; for it is certain, that your carnal

and worldly actions cannot give you reſt. Moreover by theſe you bring all ſorts of miſery on yourſelves; yea, and not only ſo, but you do thereby trouble others alſo, ſo long as you remain unconverted."

"Thus you trouble ſuch as are magiſtrates to rule and govern you, and by their penal laws to puniſh you."

"Next you trouble ſuch as are paſtors, or miniſters, while you hate to hear, believe and practiſe their doctrine. While your ſin, and miſery is great, their trouble and ſorrow is ſo too here in this world."

"You do alſo trouble the common people by your ſins, by bringing on them various ſickneſſes, and peſtilential diſeaſes, and all other divine chaſtiſements."

"You do alſo hereby hinder and diſturb the holy peace of God's praying people among the churches, and make thoſe aſhamed, that are religious; and you, who are ſtill ungodly, laugh at it."

"Alas! O Lord, how very heavy is my grief on the account hereof? Seeing we now have the goſpel preached to us, and have the light of God's word ſhining on us; and he, in peace, giveth his ſabbaths to us."

"God is conſtantly calling us to repentance, and has often repeated his chaſtiſements on us by grievous ſickneſſes: But this notwithſtanding, how full of wickedneſs has he ſeen all our towns? For both men and women, young men and maids do all delight in ſin and do things therein greatly grievous."

"People ſhould all of them now forſake their ſins, and turn to God; and they ſhould come to their miniſters, and make penitential confeſſions of their tranſgreſſions to them; and entreat them to pray to God for them; then would God forgive their iniquities, and teach them to do that which is right all the days of their lives."

"Then alſo would God teach them to know Jeſus Chriſt, and believe on him; and then they ſhould receive remiſſion of all their ſins, and ſhould be cauſed to walk according to the word of God to the end of their lives. Whoſo heareth this, oh, let it put him on conſideration. Theſe are my laſt words to you. Now fare you all well. Amen."

ANECDOTES.

SARAH HANNIT, widow of Japhet Hannit, the hiſtory of whom has been related in the preceding pages, was eſteemed a very pious perſon—was particularly attentive to the religious education of her children. Being attacked by a diſorder, which ſhe ſuppoſed *would*, (as it actually *did*) put a period to her life, ſhe called together her daughters, and expreſſed to them all a very deep ſenſe of the many ſins, and failures of her life; and told them, that what ſhe now moſt eſpecially blamed herſelf for was, "Her not having taken ſo much care for their eternal good as ſhe ought to have done: For tho', ſaid ſhe, I have ſometimes inſtructed, and exhorted you, yet I ſhould have done this *more earneſtly, and preſſingly* than I have; and ſhould even have *commanded* you to love, and ſerve the Lord your God: But having fallen far ſhort of my duty herein in times paſt, I muſt now be the more earneſt with

you, being now about to leave the world and you."*

Accordingly ſhe did now, in the moſt affecting and preſſing language of a dying mother, urge and command theſe her children to love the Lord their God with all their hearts and ſouls, mind and ſtrength; and did entreat them to avoid, and abſtain from thoſe ſins, to which ſhe thought them moſt inclined, and from all other ſins whatſoever.

She then declared, that as to herſelf, ſhe had hopes through the mercy of God in Jeſus Chriſt the only Saviour of ſinful man, ſhe ſhould, notwithſtanding all her ſin and guilt, obtain everlaſting life, and happineſs in the world to come. She cloſed with a ſerious exhortation to all about her to have continual recourſe to the blood of Jeſus Chriſt for pardon and cleanſing. She evidently appeared to die in the faith of the goſpel.

A ſerious perſon, (who died at the age of 16,) hearing ſome young people, when they firſt awoke in the morning, entering into a diſcourſe, which was improper, and vain, very ſeriouſly reproved them, telling them, "That the God of their lives, and of all their mercies ought to have the firſt of their thoughts when they awoke in a morning; and declared to them, how unfit a thing it was, for perſons to begin the day with ſuch vain and unprofitable diſcourſes."

A little before her death, when hopes of recovery were given up, ſhe ſpake to this purport to her afflicted mother; "Be not, my mother, overmuch grieved at my death; for tho' I have been guilty of many ſins; yet I have hopes in the mercy of God, thro' Jeſus Chriſt, my only Saviour, that I ſhall, when I die leave all my pain and affliction behind me, and enter into everlaſting reſt and happineſs: And if you do, by a thorough repentance, turn to God, and truly ſeek and ſerve him, you may yet again ſee me with great joy and comfort.

Anecdote of Joaſh Panu and his mother.

When this Joaſh was a little boy, a certain perſon put a little rum into his mouth, that he might have an early taſte of that liquor, which Indians in general ſo much admire: But it ſeems, that this ſort of drink was too fiery for the tender palate of the lad; he therefore ſuddenly cleared his mouth of it, with ſome indication of diſlike. His mother being preſent, and obſerving his actions upon the occaſion, ſpake to this purport; "Is this too hot for you, and ſo

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* If one, who gave ſatisfactory evidence of an *habitual concern* for the ſpiritual good of her children, was yet much affected, in the cloſing ſcene of life, with a ſenſe of her omiſſions; what cutting reflections muſt thoſe parents, in a Chriſtian land, be ſuppoſed to have at this awful period, who have never given their children *any* ſerious inſtructions in religion—have never placed before them any weighty diſſuaſives from ſin, and perſuaſives to holineſs—have never urged them to flee from the wrath to come, to lay hold on eternal life, and ſecure that good part, which will not be taken away from them? Eſpecially, what keen remorſe muſt thoſe have at this ſolemn hour, ſuppoſing they have the uſe of their reaſon, and their minds have not become callous, whoſe conſciences accuſe them not only of conſtant criminal neglects, but, of having ſet before their children an example of impiety and debauchery, and thus led them on to purſue the path that leads to final perdition? May ſuch unnatural, and abandoned parents repent before it be too late!

very offenſive, as by your acting it ſeems to be? How much more would the flames of hell be ſo? And yet for drinking this ſort of drink, there are many, who go to that place of torment: Take heed therefore that you abſtain from it—be ſure to avoid the exceſſive uſe of it."—This ſeaſonable word of caution and advice, which his mother thus gave him, made ſuch an impreſſion on his tender heart as was never effaced; nor did he, as far as the gentleman that wrote his life could underſtand, ever taſte any more of that ſort of drink; neither did he make uſe of any other ſort of drink, which was ſtrong or ſpirituous.*

Converſation between two Chriſtian Indians.

Yonohhumuh, a very ſerious man, being near his death, received a viſit from Peter Ohquonhut, a Chriſtian Indian, afterwards a miniſter worthy of credit. Peter on this occaſion put ſome queſtions to him, which, with the anſwers here follow:—

"*Peter.* Do you believe that there is a God?

Yonohhumuh. Yes, I believe, that there is indeed a great God, whoſe name is Jehovah; and that he created the world and all things in it.

P. Do you know that you have ſinned againſt the God that made you?

Y. Yes, indeed I do ſo; I know I have committed many and great ſins againſt him.

P. Are you ſenſible, that for your ſins, you deſerve to be tormented?

Y. Yes, I know that my ſins have deſerved that I ſhould be caſt into hell.

P. Have you then any hopes of being ſaved? And if ſo, by whom and how?

Y. I have been informed, that God ſent his Son into the world, to redeem and ſave ſinful men; and that ſuch as come to him by true faith and repentance are ſaved from wrath by him; and on this I ground my hope for ſalvation.

P. Do you then repent of your ſins, and by faith come to Chriſt, ſince you hope for ſalvation in this way?

Y. Yes, I do; I come and come again to Chriſt; and I mourn for my ſins, and entreat him to pardon them, and cleanſe me from them."

Being now much affected—ſhedding tears, and unable to proceed, the converſation was ſuſpended for a ſhort time: The ſick man, when the agitation of his mind was in ſome meaſure calmed, reſumed it, and aſked a queſtion in his turn; and having received an anſwer, cloſed the diſcourſe with this grateful and weighty remark.

"Oh! the wonderful love of God, that having but one Son, he was willing to give him to ſuffer and die for us miſerable ſinners, that ſo we might live through him!"

* If parents in general, in this land, were more faithful monitors, and more careful to keep their ſons out of the infectious company of intemperate and enſnaring perſons, much moral evil might be prevented, and many a youth be preſerved from ruin: But where parental inſtructions, admonitions and reſtraints are wanting, the bias of corrupt nature, accompanied by external temptations, will incline many a youth ſpeedily to enter forbidden paths, and not unfrequently, in a ſhort time, to run to an exceſs of riot, from which nothing but the grace of God, in an *uncommon meaſure*, will ever reclaim him.

God unchangeable in his purpoſes, in the accompliſhment of which, all the real good ever enjoyed by men, is effected and beſtowed.

AN inſpired penman of the ſcriptures has affirmed, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableneſs, neither ſhadow of turning." James i. 17.

A diſtinct illuſtration of every particular aſſerted or clearly implied in theſe words, would contain too much for a place in the magazine. The following obſervations will, therefore, be principally confined to the laſt propoſition; yet keeping in view its connection with the other parts of the verſe.

The propoſition, "With whom is no variableneſs, neither ſhadow of turning," imports, that God, the Father of lights, is unchangeable in his being and eſſential perfections. A neceſſary ſelf-exiſtent being muſt neceſſarily be the ſame forever. There never was, and never will be, any alteration, change, or variation, in his greatneſs, or power, or wiſdom, holineſs, juſtice, goodneſs, or truth. The propoſition alſo imports, that God is without variableneſs or change in his *counſels and deſigns*. A being who is ſtrictly and abſolutely unchangeable, makes no alteration in his counſels, deſigns, or purpoſes. He forms his plan of operation, and adheres to it, and carries it into complete effect, without deviating from it in any inſtance whatſoever. "Known unto God are all his works from the beginning of the world.—He worketh all things after the counſel of his own will." All the good gifts, and all the perfect gifts, which he beſtows, he beſtows according to his counſel and deſign from the beginning, in accompliſhment of "the eternal purpoſe which he purpoſed in Chriſt Jeſus our Lord."

The counſel, plan, or purpoſe of God reſpecting all his works, which exiſted in his mind from the beginning, or from everlaſting, compriſes all the ways and means, by which the good and perfect gifts, which come from him, are effected, accompliſhed, conveyed or obtained. Every mean, and every circumſtance, which hath any relation to the good beſtowed, conveyed or obtained, in time, had juſt the ſame relation to and connection with the event in the divine plan from everlaſting, as it hath at the time the effect is wrought, or the good beſtowed. If God purpoſed or decreed to ſave the individual perſons, compoſing the church of the Theſſalonians, whom Paul addreſſed in his ſecond epiſtle to them, *through* ſanctification of the Spirit and belief of the truth, and to call them to the obtaining of this ineſtimable good, by means of the goſpel which the apoſtles preached; then they could not be ſaved in any other way, or by any other means, conſiſtently with his counſel or decree. The goſpel preached to them, and their hearing it, and believing it, had preciſely the ſame relation to and connection with their ſalvation in the eternal purpoſe of God, as at the time when they actually heard and believed; and in the eternal purpoſe of God their ſalvation was as much dependent on and as much the effect of their hearing and believing, as it was at the time when it in fact took place. The like might be obſerved with reſpect to every beneficial effect, for the accompliſhment of which, means are employed.

The counſel or purpoſe of God, according to which he worketh all things, primarily reſpects his own conduct. He hath formed a complete plan of all *his own* works or operations, embracing every act and operation of his, from everlaſting to everlaſting. All that he hath done, and all that he will do, is according to the plan or counſel of his will from the beginning. He never did and never will do any thing, which he did not always purpoſe or intend to do. And every thing which he always intended to do, he doeth or will do. Not one of the infinite variety of things compriſed in his original plan, will fail or be left undone. And by thus fixing the plan of his own operations, and deciding or determining what he will do, in every inſtance from everlaſting to everlaſting, the univerſal ſyſtem of events, compriſing every exiſtence, and every action, and every enjoyment, and every ſuffering of creatures, became fixed and certain. For the whole hath ſuch relation to, and dependence on, and connection with, what God doeth, that the determination of his own acts in every inſtance, from everlaſting to everlaſting, renders the whole fixed and certain.

That God hath thus determined the plan of his own works, acts or operations, and in the beſtowment of every good and perfect gift which comes from him, accompliſhes his own purpoſe, according to the counſel of his will, and doeth nothing but what he from everlaſting intended or determined to do, is clearly and fully implied in the propoſition, that with him there is no variableneſs neither ſhadow of turning. For any alteration of his purpoſe, or the omiſſion of any thing which he once intended to do, or the grant or performance of any thing which formerly he did not purpoſe to do, evidently implies ſuch a change of mind, as cannot be reconciled with his ſtrict, eternal immutability or unchangeableneſs.

And why ſhould any wiſh God to change his mind, or to alter his purpoſe, or to do or omit any thing which once he did not intend? Or what objection can they reaſonably make, againſt his forming in the beginning the whole plan of his operations, and carrying it into complete effect, without any the leaſt alteration? Do they ſecretly imagine that he, like creatures, improves by age and experience, and can better determine now, what it is moſt wiſe and proper and beſt for him to do, in ſome caſes, than he could in the ages of eternity? Do they think he hath now a clearer view and more perfect knowledge of all creatures, caſes and circumſtances, than he had before the actual exiſtence of creation commenced?

Surely none will dare pretend to this. The thought is impious, and implies a denial or diſbelief of the abſolute eternal omniſcience and infinite knowledge of God. If God hath obtained any new ideas ſince creation began; if things have happened which he did not expect, or otherwiſe than he expected; if he now ſees any thing in a new and different light from what he once did, and would not from the beginning have formed his plan in all reſpects juſt as he did, had he then viewed every thing juſt as he doth now; if any thing like this hath taken place; then ſurely there is a very material change in his view and knowledge of things, and he was once ignorant of what he now knows.

And upon this ſuppoſition, his underſtanding or knowledge was once imperfect, but is now improved; and upon the ſame principle, may probably be ſtill further improved ſome ages hence.

If ſuch be the idea which any entertain of God, let them no more pretend to believe his eternal omniſcience—his infinite, eternal and abſolutely perfect knowledge of all things. But let them candidly own, that although they believe his knowledge is very great and extenſive, and far ſuperior to that of creatures; yet he is, or may have been, ignorant in a degree with reſpect to ſome things—liable to ſome error or miſtake, and may poſſibly make ſuch improvement and acquire ſuch new ideas, that, like creatures, he may ſee it wiſe and beſt to do ſome things, which from the beginning he did not think of doing, and to omit others, which he then propoſed to do.

But if any, who object to God's eternal immutable purpoſe, according to which he invariably acts, do not chooſe to own, that they entertain any ſuch like degrading and reproachful ideas of the Deity, they are deſired to enquire and conſider ſeriouſly, whether they can aſſign or conceive of any reaſon, why God, before he had formed any creature, could not determine as well, what it would be wiſeſt and beſt for him to do in all caſes whatſoever, as he could afterwards. And if he was as wiſe and holy, as juſt and righteous, faithful and true, as good and gracious, benevolent, merciful and compaſſionate *then*, as he is now or ever will be, whether they can poſſibly conceive of any objection againſt his *then* determining and fixing in his own mind, the whole plan of his operations with reſpect to every world, creature, thing and event, from beginning to end, which would not lie equally againſt his *ever* determining what to do in all caſes.

But to cut the argument ſhort, and bring the caſe to a point, let it be obſerved, that God is eſſentially and eternally omniſcient and infinitely wiſe. Before he began creation, he knew juſt as much as he doth now: he had as clear and perfect a view of all things as he now hath or ever will have. He, therefore, then ſaw and knew, as clearly and as perfectly as he ever will, what it would be wiſeſt and beſt for him to do, and moſt for the glory and happineſs of the ſyſtem, in all caſes whatſoever, in regard to creation, and all creatures, things and events, through the interminable ages of eternity. What plan of operations and events would produce the moſt glorious and happy ſyſtem on the whole, moſt completely gratifying to a perfectly juſt and infinitely wiſe and benevolent heart, he then ſaw and knew with the utmoſt clearneſs—with infallible certainty. To deny this, is in effect to deny his abſolute omniſcience, his abſolutely perfect knowledge and wiſdom, and to impute ſome imperfection to him in point of underſtanding, wiſdom and knowledge.

He then knew himſelf to be abſolutely omnipotent, every way able and ſufficient, to carry into effect and accompliſh ſuch a plan of operation and events, as he ſaw and knew would be wiſeſt and beſt. To deny this, is in effect to deny his infinite power and all-ſufficiency, and to impute imperfection to him in point of power, ſkill and ability.

He was then as impartially

juſt, as infinitely righteous, as he now is or ever will be. Therefore, whatever plan he then formed, muſt certainly be as agreeable to, as conſiſtent with, juſtice and righteouſneſs, as he would ever act at any time, in caſe he had not previouſly determined what to do, before the occaſion actually exiſted.

Once more: God is eternally and unchangeably the ſame infinitely benevolent, good and merciful being; and, therefore, invariably and infinitely inclined to that plan and ſyſtem of operations and events, which will produce and iſſue in the greateſt poſſible good, and equally oppoſed in heart to every thing which will leſſen or impair it, on the whole. We may, therefore, be juſt as ſure that he hath, from the beginning, been invariably fixed and determined upon that ſyſtem or plan of operations and events, which will produce and iſſue in the greateſt poſſible good on the whole, as we are that he always knew what it is, and was every way able to inſure and accompliſh it, and is and always was perfectly juſt and righteous, and infinitely good. We are, therefore, reduced to the neceſſity of believing, that God hath always had one fixed plan of operations unalterably eſtabliſhed from the beginning, from which he never deviates in any inſtance; or elſe, of diſbelieving his abſolute eternal infinite and unchangeable perfection.

The former is moſt rational, and certainly the plainly revealed doctrine of the ſcriptures. For according to thoſe divine oracles, "He declares the end from the beginning, and from antient times the things that are not yet done, ſaying, "My counſel ſhall ſtand, and I will do all my pleaſure."

Men often oppoſe the counſel of the moſt High, and attempt to defeat his purpoſes. But though "there be many devices in a man's heart; nevertheleſs, the counſel of the Lord, that ſhall ſtand." Yea, "The Lord bringeth the counſel of the heathen to nought; he maketh the devices of the people of none effect. The counſel of the Lord ſtandeth forever, the thoughts of his heart to all generations." In ſhort, "he worketh all things after the counſel of his own will." And certainly, if his counſel is perfectly wiſe, juſt and good, and contains the beſt poſſible plan, there can be no reaſonable objection againſt it. But the truth is, men do not like the divine plan. In their view and to their hearts, it is not good, but evil. For God doeth many things which are exceedingly croſſing and mortifying to their hearts. And many real evils evidently exiſt. And they will not believe it poſſible, that theſe ſhould be any way compriſed in the plan of a perfectly wiſe, juſt and good God; becauſe they do not ſee how they are neceſſary, or will prove ſubſervient to the beſt good of the ſyſtem. And they inwardly feel as though God doth very wrong in ſuffering them to take place, provided he could poſſibly prevent them, and, therefore, as though they took place contrary to his deſign, and in ſpite of his endeavors to prevent them. But that God doeth many things very croſſing and mortifying to the corrupt, ſelfiſh and rebellious feelings of the human heart, is certainly no argument that he doth not act wiſely and for the beſt. Nor is it at all ſtrange, that ſuch ſhort-ſighted ſelfiſh creatures as we are, ſhould not be able to ſee how the evil things which take place under the divine adminiſtration are inten-

ded for good, and will ultimately terminate in the beſt good of the ſyſtem. Yet when they in fact take place under the government of an infinitely wiſe, powerful, juſt and good God, and he alſo tells us he means them unto good, and clearly ſhows already, in many particular caſes, how he makes them ſubſervient to the accompliſhment of the moſt wiſe, benevolent and merciful purpoſes, if we were not moſt unreaſonably proud and ſelf conceited, we ſhould readily believe that he acts in the wiſeſt and beſt poſſible manner; though his thoughts and ways are even farther above our comprehenſion, than the heavens are higher than the earth. To do otherwiſe, is to ſet our ſcanty underſtandings, which are as nothing, in oppoſition to the infinite underſtanding and abſolutely univerſal perfect knowledge of God. How arrogant and daringly impious is this! Let it be added,

Every objection againſt God's eternal unchangeable purpoſe, counſel or deſign, is equally againſt what he actually doeth. For if all that God actually doeth, in creation and providence, in the worlds of nature and of grace, is wiſe and juſt and good; then certainly it was wiſe and juſt and good in him, to intend, purpoſe and determine, or decree to do it, before the world began. Whatever wiſdom, juſtice or goodneſs at any time requires God to do, it equally required him always to intend or purpoſe to do. This is ſelf-evident. Nor can we object againſt his forming and unalterably eſtabliſhing the whole plan of his operations from the beginning, without equally objecting to what he actually doeth, and pronouncing it unwiſe, unholy or not good, but the contrary. And, as before obſerved, the truth is, we are diſſatisfied with God's conduct. We diſlike his works and ways. If all that God doeth was right and good in our eyes, and perfectly pleaſing to our hearts, we ſhould not entertain a thought of his having done wrong in determining, purpoſing and firmly decreeing to do ſo from all eternity.

Theſe obſervations will be cloſed with one general reflection, viz.

What a ſolid foundation and inexhauſtible ſource of ſupport, conſolation and joy, do all the benevolent and holy find, in the view and contemplation of God as the Father of lights, from whom cometh every good and perfect gift, and in the belief and aſſurance, that with him there is no variableneſs, neither ſhadow of turning—that he is unchangeable in his being and eſſential perfections, and in all his counſels and deſigns?

Conſcious that they are dependent creatures, who have no ſufficiency of themſelves, to provide for and ſecure their own happineſs, or that of others—yea, that they are ſinners, and as ſuch, miſerable already, and expoſed to yet greater miſery; ſeeing alſo the world, at preſent full of evils, and the inhabitants more generally living in malice and envy, hateful and hating one another, without any fear of God before their eyes, their feet ſwift to ſhed blood, and their ways marked with deſtruction and miſery; how would their benevolent hearts ſink within them, and be overwhelmed with grief and deſpair, in caſe they knew of no being, to whom they might look for ſupport and help, in a well grounded confidence, that he is able and diſpoſed and fully determined, to ſupport thoſe who cleave unto him, and to overrule

all the evil which takes place, in a ſubſerviency to the beſt good of the intelligent ſyſtem? But when they think of the Father of lights, and view him at the head of the univerſe, and conſider the innumerable good and perfect gifts which he hath beſtowed and is daily beſtowing, and the immenſity of good which he hath promiſed, or revealed it to be his purpoſe, yet to beſtow or effect—when they contemplate his glorious character, his infinite underſtanding, knowledge and wiſdom, his abſolute omniſcience and almighty power, his infinite juſtice and righteouſneſs, goodneſs and truth, grace and faithfulneſs--when they conſider this all-ſufficient and abſolutely perfect God as ſitting on the throne, and doing as he pleaſes in heaven and earth, working all things after the counſel of his will, for accompliſhing the purpoſes of his own infinitely wiſe and benevolent heart, aſſuring us that he can and will do all his pleaſure; they then ſee ſolid ground and find abundant ſource of ſupport, comfort and joy. In the view and belief of this God at the head of the univerſe, and that he changeth not, they are aſſured that all will end well, in the greateſt glory and happineſs of his kingdom, notwithſtanding all preſent dark and diſmal appearances; and that ſuch as truſt in him are ſafe, and will finally triumph over every evil, and find complete, everlaſting happineſs in his eternal kingdom.

ASTHENES.

Harmony of Chriſtianity.

(Concluded from p. 209.)

PART IV.

The Inſtitutions of Chriſtianity.

RELIGIOUS inſtitutions are indeed practical, but they embrace a diſtinct claſs of practical duties, and have been uſually named poſitive; a ſeparate view of them may be beneficial.

Chriſtianity is diſtinguiſhed from other religions, by ſeveral inſtitutions not to be found in any other religious ſyſtems. Theſe, although often conſidered as not bearing any original relation to their object, will be found when duly conſidered, as being well adapted to the nature and ends of the Chriſtian religion, and to render the ſyſtem ſtill more perfect.

Theſe inſtitutions are the Chriſtian miniſtry; the viſible church with its officers and diſcipline; the Chriſtian ſabbath; and the ſacraments of the new teſtament, viz. Baptiſm and the Lord's ſupper.

1. The Chriſtian miniſtry.

This office was inſtituted by Chriſt, juſt before his aſcenſion to glory, after he had prepared his apoſtles for ſo important a ſervice. "Go ye, ſaid he, into all the world, and preach the goſpel to every creature."—"Go teach all nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghoſt; teaching them to obſerve all things, whatſoever I have commanded you. And lo, I am with you alway even unto the end of the world." Theſe were to commit the preaching of the goſpel to faithful men who ſhould be able to teach others, and they again to thoſe who ſhould ſucceed them under protection of the Redeemer's gracious promiſe juſt repeated, to the end of time.

The office and work of an evangeliſt, and that of a paſtor or biſhop are of the ſame general nature. The evangeliſt may act as a biſhop when properly called,

and the biſhop may alſo do the work of an evangeliſt, when the intereſt of Chriſtianity requires him. The appropriate work of an evangeliſt is to preach the goſpel, adminiſter baptiſm, gather believers into a Chriſtian ſociety, and adminiſter to them the Lord's ſupper. The work of the biſhop primarily reſpects the overſight of a particular church, meeting in one place, for divine worſhip and ordinances.

It is required that evangeliſts or miſſionaries be men eminent in the knowledge and faith of the goſpel, in the Chriſtian temper, or graces of the Spirit, and of ſuch ſuperior abilities and attainments in knowledge and in miniſterial gifts and accompliſhments, as to be well able to teach others, and lead the public devotional exerciſes, and whoſe life and manners do honor to Chriſtianity; and they muſt have a good report from thoſe who are without.

2. The viſible church with its officers and diſcipline.

This holy ſociety is inſtituted by the authority of Chriſt. "On this rock, ſaid he, will I build my church, and the gates of hell ſhall not prevail againſt it." A viſible church of Chriſt, meeting in one place, for divine ordinances, is conſtituted of members, each making a credible profeſſion of the faith of the goſpel, and ſubmitting to its inſtitutions and commands. All of them apparently united in the faith, the ſpirit and practice of Chriſtianity; and all thus diſtinguiſhed from the world, though belonging to many different Chriſtian congregations, or having different opinions and practices in the non-eſſentials of religion, conſtitute the viſible catholic church of Chriſt on earth: And all thoſe in heaven and earth united with one heart in the faith, as it is Chriſt, conſtitute his inviſible church. Believers on earth conſtitute the church militant; the ſaints in heaven conſtitute the church triumphant.

The inſtitutions of religion, celebrated in the former, are deſigned and adapted for the converſion of ſinners, and the edification of ſaints, till they all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt. In the church on earth the Chriſtian diſcipline is to be exerciſed, for the recovery of thoſe who fall into hereſy or immorality; this however is not a diſcipline enforced by any corporal or pecuniary puniſhments, but is a diſcipline of perſuaſion and reproof, flowing from brotherly love, and the ſpirit of Chriſtianity in general. In this duty and labor the churches are to aſſiſt each other, when duly called, as the caſe may require. If all proper labor to reclaim the erring brother, prove ineffectual, and he appears to be irreclaimable, after the becoming exerciſe of brotherly patience and long ſuffering, he muſt be ſeparated from the communion of the church, as not being under the influence of goſpel motives and arguments, and to prevent the influence of his ſin to the injury of others.

In theſe churches are to be placed ſtated biſhops or paſtors, whoſe office and duty have been already mentioned.

Deacons are officers in particular churches, whoſe official duties lie in aſſiſting the paſtor when needful, in ſervices to the afflicted, in ſupplying the wants of the needy from the collections of the church, and in providing for the

Lord's table and diſtributing the ſacramental elements.

3. The Chriſtian ſabbath is a divine inſtitution to be a day of holy reſt, in thankful commemoration of the reſt of Jeſus from his labors, by his reſurrection from the dead. It is to be ſpent in the exerciſes of religion in private, in the public ſolemnities of divine worſhip, the miniſtrations of the goſpel, and the celebration of the goſpel ſacraments, baptiſm and the Lord's ſupper.

4. Theſe ſacraments were inſtituted by Chriſt, to impreſs our minds by ſuch ſignificant emblems, with a ſuitable ſenſe of our dedication to him, on the terms of the goſpel; our faith in his atonement; our truſt in his ſufficiency; our union to each other, and to all his diſciples; and our hope in his ſalvation.

As theſe inſtitutions of the goſpel are paſſing in review, we cannot but reflect, how admirably they are adapted to their end; how they all point to the ſame iſſue, and agree with each other, and with Chriſtianity in all its parts already conſidered.

Concluſion.

While many inferences, which might be made from the preceding diſſertation, are paſſed in ſilence, the reader is requeſted to give his ſerious attention to thoſe which follow.

1. The harmony of the Chriſtian religion is a good evidence of its truth and divinity. Agreement in the various parts of a complicated ſyſtem is an important argument for the truth of the whole, becauſe truth is ever conſiſtent with itſelf; but it is not ſo with falſehood; in a complex ſyſtem of this, inconſiſtencies and contradictions will abound. Furthermore, in the Chriſtian ſyſtem, many things are contained which we know to be true, either intuitively or by deduction ſhort and plain; and we clearly perceive the connection between theſe, and the other branches of the ſcheme, not equally obvious in themſelves, or admitting proof by ſo ſhort a deduction.

From the preceding inveſtigation, it appears that the whole ſyſtem reſts on a few primary truths, either intuitively evident, or by ſhort and eaſy deduction.

Thus, if we admit our moſt common mental perceptions, we know there is an important difference between pleaſure and pain; the firſt is the object of deſire and the latter of averſion. That percipient beings ſhould be happy and that the greateſt ſum of happineſs ſhould exiſt, is deſirable, rather than that a ſmall degree of happineſs in an individual, ſhould take place at the expenſe of the greater happineſs of many; and finally, that union to the beſt and greateſt felicity of percipient exiſtence is the perfection of a rational mind; and the oppoſite to this, the depravity of ſuch a mind. Theſe truths are ſo obvious as not to be queſtioned.

By this rule therefore, every character and every ſcheme of religion and morality may be fairly tried. Is it friendly to intelligent happineſs on the whole, and in the final iſſue?

The ſyſtem of truth which has been ſtated will bear this teſt. Its final object is the higheſt rational felicity to the moral ſyſtem; the mean to effect it is the union of rational minds, or general benevolence. We have ſeen the ſeveral parts of the Chriſtian revelation to meet and unite in this; and all the great events in the mo-

ral ſyſtem ultimately rendered ſubſervient to it. The mediatorial ſyſtem is the great work of God for its accompliſhment. With this in view, we ſee each branch of divine truth connected with others, and all forming a perfect and conſiſtent whole, in a connection of the parts which is indiſſoluble.

The Chriſtian ſyſtem may be compared to a great chain deſcending from heaven, conſiſting of numerous links, all connected with each other and with the whole; or, to vary the ſimilitude, to a magnificent edifice, which though neceſſarily complex, is ſtill compoſed of the beſt materials, and built by an accompliſhed architect. The attentive ſpectator, in contemplating the building, is impreſſed with a view of the excellence of the materials, and with the exact conſtruction and the exquiſite manner in which they are connected, the ſuitableneſs of each part to the place it fills, and to the beauty, ſtrength and perfection of the whole. He admires the harmony and proportion of the parts with each other, and with the whole. But he moſt of all, contemplates with delight, the adaptedneſs of the building for utility, to the object for which it was erected, eſpecially if this object be important. In viewing the edifice he will be led to profound admiration of the builder and admire the wiſdom, taſte and forethought which projected it, and feel the ſame conviction of the ability of the architect, as of the exiſtence and workmanſhip of the edifice.

Comparing great things with ſmall, we may ſay, the Chriſtian ſyſtem is like this building. The excellence of each part, and its ſuitableneſs to the place and end aſſigned it; the agreement of the parts with each other and with the whole, and the perfection of the whole, impreſs the ſerious and contemplative mind, with the fulleſt conviction of the truth and divinity of the ſyſtem, its adaptedneſs to its end, and the exiſtence and perfection of its divine author.—"The heavens, indeed, declare his glory and the firmament his handy work; day unto day uttereth ſpeech, and night unto night ſheweth knowledge of God."—But the Chriſtian ſyſtem exhibits his character and perfection with ſtill greater certainty and clearneſs. How ſadly debaſed by vain philoſophy, and the pride of ſcience, falſely ſo called, is the mind which, with this divine ſyſtem before it, can be blind to its truth and beauty, and to the exiſtence and perfection of its divine author.

2. The truth and divinity of Chriſtianity are evident from its final object, and the means employed to obtain it.

The final object is the higheſt perfection of the moral ſyſtem, in the bleſſed union and communion of all holy beings.

The adorable trinity in unity, in the ever bleſſed God, is the ſource and pattern of all union and communion in holy intelligences. The final deſign of the mediatorial ſyſtem, and of all ſubordinate divine operations, is to bring all holy angels and ſaints into the neareſt union to God and each other, in conformity to the triune Deity. This is effected by a participation, adequate to the nature and capacity of each, in the Holy Ghoſt, with each other, and with the Father and the Son.

The ſcripture doctrine clearly imports that the Holy Spirit is given to all the children of God,

to abide in them forever. By this they have joint participation in the ſame good; in this alſo, they have fellowſhip with the Father and the Son, as has been ſtated.

Our bleſſed Lord taught this doctrine to Nicodemus when he ſaid, "Except a man be born again—of the Spirit—he cannot ſee the kingdom of God."—Again, "If ye, being evil, know how to give good gifts to your children, how much more ſhall your heavenly Father give his Holy Spirit to thoſe who aſk him?"

From theſe and many other ſcripture declarations it appears, that the Holy Spirit is the great ſummary of the good beſtowed on the redeemed, and that he abides with them as a principle of divine life, action and enjoyment. This indwelling ſpirit produceth in the heart, love to God, to Chriſt and to each other, and thus unites all its ſubjects to the kingdom of God, and effects in them a joint participation of ſpiritual good; eſpecially, communion with God, and each other, agreeably to the following apoſtolic declaration, "That which we have ſeen and heard, declare we unto you, that ye may have fellowſhip with us; and truly our fellowſhip is with the father and with his ſon Jeſus Chriſt." Of the ſame import is the apoſtolic benediction, "The grace of our Lord Jeſus Chriſt, the love of God, and the communion of the Holy Ghoſt be with you all."

The two following ſcriptural paſſages ſtrongly expreſs the union of all the redeemed to each other and to God, through this joint participation of the Holy Ghoſt: "That they all may be one, as thou Father art in me and I in thee, that they alſo may be one in us." Again in a diſcourſe on the final deſign of the mediatorial work of Chriſt: "That in the diſpenſation of the fulneſs of times, he might gather together in one all things in Chriſt, both which are in heaven and which are on earth." All who are acquainted with the holy ſcriptures know that they abound with paſſages of like import, and abundantly prove, that the great end of the Chriſtian ſyſtem is to effect this happifying union and communion, between all holy intelligent beings, through the Holy Spirit, in conformity to the bleſſed union and communion in the triune Deity: And that this is effected through the mediatorial work of Chriſt, applied by the agency of the Holy Spirit, by whom all the redeemed are united in the love of God and each other, and prepared for the moſt perfect and laſting felicity in the kingdom of God. Thus conſtituting a glorious church, in which the divine good pleaſure ſhall forever reſt.

That diſpoſition of the moral ſyſtem which ultimately effects its higheſt perfection, by the beſt means, muſt be ſupremely good, and its author muſt be divine. But ſuch is the diſpoſition of it in the mediatorial plan, and ſuch will be its final iſſue. The mediatorial plan muſt therefore be divine, and the revelation containing it muſt have deſcended from heaven.

3. This ſubject teaches us, why a life of practical obedience to the divine commands, is the beſt and crowning evidence of the genuineneſs of our religion, and that we ſhall be finally ſaved.

This is frequently mentioned in the ſcriptures in this view, as that, without which it cannot appear that we are the diſciples of Chriſt, that we live in obedience

to all his commandments. That this obedience is the fruit & expreſſion of love to God, faith in Chriſt, and of an inward ſenſe of Chriſtian exerciſes, and that it is perſevering.

From the view of Chriſtianity which has been taken, it appears that there is a fixed connection, between the views and affections of the mind and the courſe of practice. This is true in the affairs of this life and of all ſocial intercourſe, and it is true in religion. "This is love that we walk after his commandments and his commandments are not grievous."

Hence it appears that a genuine Chriſtian, exhibiting proper evidences of his religion, is one who embraces the leading and moſt eſſential truths of Chriſtianity, experiences their power on his heart and affections, and reduces them to practice by keeping the commandments of God.

In proportion to our deficiency in any of theſe, our religion is imperfect, and the evidence of our intereſt in the favor of God, leſs ſatisfying.

If we are greatly deficient in any one, though we may ſeem to excel in the other branches, we have great cauſe to fear that our ſtate is not good. Becauſe Chriſtianity is proportioned in all its parts. As in all the views of it which have been already taken, ſo alſo in this, viz. that our orthodoxy, our experience of the Chriſtian graces, and our practice are analogous to each other. The orthodox Chriſtian, has a due proportion in experience of the ſeveral branches of gracious affection: ſuch as love to God, repentance towards God, and faith towards our Lord Jeſus Chriſt, ſelf abaſement, weanedneſs from the world and a ſpirit of watchfulneſs and prayer, love to the brethren and good will to all, with all other Chriſtian graces; and between theſe and a life of Chriſtian holineſs there is a like proportion; as alſo between the various parts of obedience. The true Chriſtian is not engaged in keeping one of God's commands and negligent with reſpect to another, but he has reſpect to them all.

Hence, would we maintain a well grounded hope of eternal life, we muſt "be ſtedfaſt, immoveable, always abounding in the work of the Lord." Then we may have the happy knowledge that "our labor ſhall not be in vain in the Lord."

4. The reader muſt have anticipated the great importance of an experimental and practical knowledge of Chriſtianity; and the impoſſibility of a well grounded hope of ſalvation without it.

Let us then make a practical improvement of the preceding diſſertation, by giving all diligence to make our calling and election ſure. We who have the bible, and means of ſalvation, are exalted to heaven with privileges. Awful muſt be our ſtate if we are finally caſt down to hell for the abuſe of them! Now is the accepted time,—life is a vapor,—eternal conſequences depend on the manner in which we improve it. May the grace of our Lord Jeſus Chriſt, the love of God, and the communion of the Holy Ghoſt, be with us! Amen.

PHILANDER.

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

GENTLEMEN,

Finding by a note in No. 22 of your Magazine, that you wiſh-

ed correſpondents to communicate doctrinal eſſays, the following thoughts upon the Sonſhip of Chriſt, are tranſmitted for inſertion, if you view them deſerving a place.

IT is doubtleſs of ſome importance to aſcertain what is the true ſcriptural meaning of the titles, *Son of God*, *Only begotten Son*, *God's own Son*, and *the Son*, which are in ſcripture ſo frequently given to Jeſus of Nazareth. It is naturally to be expected, that ſuch as are oppoſed to the doctrine of the ſupreme deity of our glorious Redeemer, ſhould be diſpoſed to explain not only theſe, but all other titles which are given him, in ſuch a ſenſe as to exclude proper divinity. Theſe names, however, are ſuppoſed by ſome who are friends to the real divinity of the Saviour, to be expreſſive rather of his humanity, or of his mediatorial office, than of his divine nature, as proceeding from the Father by an eternal, ineffable generation; and to be pretty much of the ſame import with the names, Son of Man, Righteous Servant, Branch of Righteouſneſs, &c.

In ſupport of this idea of the Sonſhip of Chriſt it is alledged, that the name and relation of Son, according to the idiom of all languages with which we are acquainted, neceſſarily implies derivation and a certain degree of inferiority. That the title Son, or Sons of God, is one which is in ſcripture given both to angels and men. That Chriſt frequently ſpeaks of himſelf as being, in the relation and capacity of a Son, inferior to the Father, and acting by a derived, delegated power, ſaying, "I can do nothing of myſelf:" "My Father is greater than I." That the term Son implies either the derivation of one being from another, as men are called ſons, or children of men; or the likeneſs of one being or thing to another, as angels and holy men are called ſons or children of God; young men that were inſtructed, and prepared for the gift of prophecy, are called ſons, or children of the prophets.—Wicked men are called children of Belial or wickedneſs, and proud men are called the children of Pride. This being therefore a title improper to be applied to ſupreme Deity, and neceſſarily implying derivation and inferiority, it is urged that either the term Son of God muſt be reſtricted to the human nature, or to the office of the Meſſiah, and muſt imply pretty much the ſame with Son of Man, Righteous Servant, &c. or the real divinity of Chriſt muſt be given up.

But although it be readily admitted that the name and title Son of God, is many times given to Chriſt where the inferior nature is included, and perhaps ſometimes where his humanity is principally intended; for this plain reaſon, that many things are, in ſcripture, aſſerted concerning his perſon, which are true only of one of his natures, as "That the Lord of glory was crucified," and "That the church was redeemed by the blood of God,"—it nevertheleſs appears evident from revelation, that Chriſt's Sonſhip exiſted, previous to either his aſſumption of human nature, or his appointment to the office of Meſſiah. To admit the contrary ſuppoſition appears, in no ſmall degree, to weaken the evidences of the ſupreme deity of Chriſt. As this is a ſubject of pure revelation, we muſt expect to derive all our in-

formation from the law and the teſtimony. The following conſiderations are ſubmited to the reader.

It is allowed by nearly all judicious interpreters of ſcripture, to be moſt natural to admit the literal ſenſe of a term or phraſe, as the true ſenſe, unleſs where various circumſtances concur to ſhow it to be uſed figuratively. But the term Son, in the moſt ſtrict, literal, and generally received ſenſe, in all languages, ſuppoſes a father, a being of the ſame common nature with him. Tho' it be admitted that the term is many times uſed in a lower ſenſe, as in the caſe of angels and men, who are called ſons or children of God. Yet it is much queſtioned whether thoſe ſtrongly definite terms of *The Son*, by way of eminence, *God's own Son*, and *Only begott n Son*, are ever uſed to expreſs a lower idea of Sonſhip, than what is implied in a fameneſs of nature with the Father. Certain it is, neither angels nor men are the ſons of God, according to the ſenſe of theſe terms. "For unto which of the angels ſaid he, at any time, thou art my Son, this day have I begotten thee." Heb. i. 5. Suppoſing one perſon was called the Son, the only Son, the only begotten Son of another, if we ſhould underſtand the term in any other ſenſe, than as expreſſing a fameneſs of nature, & a deſcent by natural generation, it would introduce ſuch a confuſion of ideas and terms, as would go far towards reducing all language to the utmoſt uncertainty. What more therefore, could the inſpired penmen ſay, to aſſert Chriſt to be a Son of the ſame nature with the Father, and proceeding from him by an eternal, though inexplicable generation, than to call him God's own Son, only begotten Son, &c.? Suppoſing the doctrine of Chriſt's eternal Sonſhip to be true, I ſee not how the truth of it could be conveyed in ſufficiently ſtrong terms, or how we could have a revelation ſufficiently clear, to fix our faith in the belief of it, if ſuch a revelation is not given in the terms made uſe of by the ſacred penmen; for what more could be ſaid to prove him to be a Son by nature, than to ſay he was God's own Son, only begotten Son, &c.?

With reſpect to the objection, that Sonſhip implies derivation and inferiority, it appears to originate from our connecting thoſe ideas with the ſupreme being, which belong to creatures. But, becauſe among men a father neceſſarily begets a ſon younger than himſelf, it will not follow that the title ſon, as applied to Chriſt, implies inferiority. All the inferiority of a ſon to a father among men, ariſes from this circumſtance of human generation and the nature of created beings. Separate from this, a ſon being of the ſame nature, is the father's equal. Perhaps a more juſt idea of the manner, in which the Son of God is begotten of the Father, cannot be formed by mortal man, than what is derived from Pſalm ii. 7. "Thou art my Son, this day have I begotten thee." The divine exiſtence is not in ſucceſſion, admitting paſt, preſent, and future; but is one eternal day, or now. So the Son's being begotten of the Father, is the immanent act of one eternal day.—Therefore this text, is equally true of a whole eternity, as of any given point of time. Conſequently, the term begotten, as applied

to Chriſt, implies no inferiority either of dignity, or in point of ſucceſſion of exiſtence.

Other circumſtances, beſides the obvious ſenſe of the term, alſo concur to ſhow us that this title is originally divine, or expreſſive of the ſupreme deity of Chriſt particularly. As Son, and in the relation of a Son to the Father, he is declared to be an object of worſhip, both by men and angels, and, in many places, the reaſon why he was worſhipped was, that he was the Son of God. John v. 23. "That all men ſhould honor the Son, even as they honor the Father. Heb. i. 6. "When he bringeth his firſt begotten into the world, he ſaith, and let all the angels of God worſhip him." Pſalm xlv. 11. "He is thy Lord, worſhip thou him." Agreeably hereto, we find various inſtances, in which divine worſhip was given to him while on earth, as ſoon as he was known to be the Son of God. As—By the wiſe men of the eaſt. Matt. ii. 2.—By the cleanſed Leper. Matt. viii. 2.—By the ruler of the ſynagogue, when he intreated him in behalf of his daughter. Matt. ix. 18.—By the people who had been with him in the ſhip, and had ſeen his power in calming the tempeſt. Matt. xiv. 3.—By the woman of Canaan. Matt. xv. 25.—By the man who had been poſſeſſed of the legion. Mark v. 6.—By the blind man who had been reſtored to ſight. John ix. 38.—By the women who firſt repaired to the ſepulchre after his reſurrection. Matt. xxviii. 9.—And by his diſciples when they firſt ſaw him after he was riſen from the dead. Luke xxiv. 52. The ground upon which divine worſhip was, in theſe inſtances, given him, was that the parties knew and believed him to be the Son of God. But we cannot admit the ſuppoſition, that, in ſo many inſtances, divine worſhip would be given to, and received by him, upon a ground which implied no proper divinity. God is ever jealous of his glory, particularly of the glory of being the ſole and excluſive object of all divine and religious worſhip. He hath ſaid, I am the Lord, this is my name, and my glory will I not give to another. When John, in the iſle of Patmos, would have worſhipped the angel, who was God's miniſter in imparting to him the revelation, doubleſs ſuppoſing him to be the Lord Jeſus Chriſt, and no created angel, he was immediately forbidden: "See thou do it not, I am thy fellow ſervant, and of thy brethren that have the teſtimony of Jeſus. Worſhip God." Rev. ix. 10. and xxii. 9. But if worſhip was to be given him, upon a ground which did not imply Deity, would it not be to countenance idolatrous worſhip? Admitting him to be truly God, yet, if the worſhipper had no knowledge, or belief of his divinity nor any knowledge of his perſon and office, only through the medium of a title which implied no proper divinity, and was only appropriate to the inferior nature, or at beſt, repreſented him as a ſuper-angelic created being, it would be no more than creature worſhip. And if worſhip was commanded to him upon ſuch a ground, as it is expreſsly, Heb. i. 6. would it not contradict the command, "Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve."

Farther, as Son, and in the relation of a Son to the Father divine works are aſcribed to him. But neither the mere human na-

ture of Chriſt, nor any created being, however exalted, ever did ſuch works as are properly the works of God. Among ſuch works, note the creation of the world, John i. 3. All things, were made by him, and without him was there not any thing made that was made. By comparing this with ver. 14, it appears that the *Logos* or *word* and *only begotton Son*, are titles of the ſame import, unleſs we are rather to view the latter as exhibiting the ſtronger evidence of real underived deity, i. e. viewing him as the maker of all things, we behold a glory as of the only begotten of the Father. Creation is alſo aſcribed to him as the Son, Col. i. 16. and Heb. i. 2. Not creation only, but all other divine works are aſcribed to him as a Son, and in the relation of a Son to the Father, John v. 17—19. He raiſeth the dead, ver. 21, and Judgeth the world, ver. 22. The term Son of God therefore, I think, plainly ſuggeſts the idea of a divine perſon and worker. Applied to the Meſſiah, it does not point us ſo directly to the office, as to the real underived deity of the officer.

The ſame idea of Chriſt's Sonſhip appears, alſo, to be plainly expreſſed in ſuch ſcriptures as the following, which aſcribe divinity to him in the fulleſt ſenſe as Son, and in the relation of a Son to the Father: Heb. i. 8. quoted from Pſal. xlv. 6. "And unto the Son he ſaith, Thy throne O God is forever and ever, and the ſceptre of righteouſneſs is the ſceptre of thy kingdom." To the ſame purpoſe ver. 10 quoted from Pſalm cii. 25, 26, "And thou Lord, in the beginning, haſt laid the foundations of the earth, and the heavens are the work of thine hands." Theſe words are evidently ſpoken of the Jehovah of Iſrael, but here applied by the Father to the Son. As the Son of the Father, he is addreſſed as the joint giver of grace, mercy and peace, 2 John 3. "Grace be with you, and mercy and peace from God the Father, and from the Lord Jeſus Chriſt, the Son of the Father, in truth and love." And the Apoſtle's elaborate proof that Jeſus is the Son of God, conſequently an object of faith, iſſues in an aſſertion that he is the true God, and eternal life, i. e. The Son of God in whom we have life, upon whom we are to believe for eternal life, and who giveth ſpiritual underſtanding, is the true God, and eternal life. 1 John v. 11, 12, 13, 20. Unbelieving Thomas, reclaimed from his incredulity, exclaims, My Lord and my God! John xx. 28. This exclamation related to the ſame perſon whom he had ſeen, and with whom he had, frequently converſed, in the days of his fleſh. Our Lord, ſo far from correcting his error, if it was one, pronounceth him bleſſed as a believer; and the inſpired penman adds, "Theſe are written that ye might believe that Jeſus is the Chriſt, the Son of God, i. e. Thomas's confeſſion of Chriſt as his Lord and his God, were written among other things, that we might believe him to be the Son of God. To the ſame purpoſe ſee John xiv. 9, 10, 11. "He that hath ſeen me hath ſeen the Father: I am in the Father, and the Father in me." But unleſs, as the Son of the Father, he is truly God, inſtead of ſeeing the Father in him, we ſee no more than the Father's ſervant.

The eternity of Chriſt's generation and ſonſhip ſeems, alſo, to

be fairly implied in many ſcriptures of the old teſtament, particularly in ſuch as follow. Prov. viii. 22, 23. "The Lord poſſeſſed me in the beginning of his ways; before his works of old. I was ſet up from everlaſting, from the beginning, before ever the earth was." According to the well known idiom of the Hebrew language, the words rendered poſſeſſed, and bro't forth, plainly imply generation. That this is eternal is farther manifeſt from Iſai. liii. 8. "Who ſhall declare his generation." And Mic. v. 2. "Whoſe goings forth have been from old, from everlaſting." Pointing not barely to ſimple exiſtence, but to the date of his Sonſhip. It ſeems therefore plain, that the name and title Son of God, Only begotten Son, &c. are terms uſed, not ſo much to point to the Meſſiah's office, as to expreſs the divine dignity of him who was inveſted with it, and who humbled himſelf that he might become the author of eternal ſalvation, to all them that obey him. He was not called the Son of God becauſe he was the Meſſiah; but becauſe he was the Son of God, he was every way qualified to bear the weight of that office.

Chriſt's Sonſhip is alſo diſtinguiſhed from his office, and declared to be prior to it, in ſuch paſſages as theſe: Speaking of his Father, Chriſt ſays, John v. 29. "I know him, for I am from him, and he hath ſent me." Being from the Father by an eternal generation, is diſtinguiſhed from his being ſent which relates to his office. Several places might alſo be mentioned in which, if we underſtand the term, Son of God, either of Chriſt's inferior nature, or of his office, or as expreſſing any thing lower than the divine original dignity of his nature, the paſſage would be a tautology. That the word Meſſiah in the Hebrew, is of the ſame import with Chriſt in the Greek, is clear from John i. 41. "We have found the Meſſiah, which is, being interpreted, the Chriſt." But if we conſider the term Son of God, as expreſſing only the Meſſiah's office, without any reference to the original dignity of his nature, will it not follow that when Paul preached Chriſt in the ſynagogue, that he is the Son of God, it only meant that he preached that Chriſt was Chriſt, or the Meſſiah was the Meſſiah? And Peter's important confeſſion, "Thou art Chriſt the Son of the living God," will be no more than telling that Chriſt was Chriſt. And the diſciples' profeſſion of faith, "We believe and are ſure, that thou art Chriſt, the Son of the living God," will be only ſaying, thou art Chriſt the Chriſt. Such unmeaning tautologies muſt not be charged upon inſpiration. But if we underſtand the term, Son of the living God, as pointing out the divine, original dignity of the perſon or character, who is, by divine conſtitution, appointed to the office of the Meſſiah; or Chriſt, the anointed; according to the literal and natural ſignification of the term, in all languages, then the phraſes are not only vaſtly important, but very plain and intelligible.

In this ſenſe it is abundantly evident the Jews underſtood the term, John v. 18. "Therefore the Jews ſought the more to kill him, becauſe he, not only had broken the Sabbath, but ſaid alſo that God was his father, making himſelf equal with God." John x. 30. "I and my father are one." Ver. 33. "For a good work we

ſtone thee not, but for blaſphemy, and becauſe that thou being a man, makeſt thyſelf God."—Had the Jews underſtood no more by this term, than merely his profeſſing himſelf to be the Meſſiah, in a language which laid no claim to proper divinity, they could have had no ground for a charge of blaſphemy, if they had even diſbelieved his pretenſions. Or, if their charge had been founded on a miſapprehenſion of the ſenſe of the term, here was a fair opportunity to rectify the miſtake, by explaining the title, which he claimed in its true ſenſe. Or, though it be granted that our Lord did not, at all times, explain things to the Jews, in ſuch a manner as to correct their obvious miſtakes, yet, is it not probable that he would have done in this, as he frequently did in ſimilar caſes, i. e. explain the matter to his own diſciples, who were, probably, in the ſame miſtake, if it was one. But ſo far from retracting what he had advanced, or from inſinuating that the Jews did not underſtand him right, he goes on, farther, to vindicate the juſtice of his claim to be the Son of God, from his doing ſuch works as afforded infallible proof of his real divinity; though the Jews were, hereby, more and more exaſperated. And although in John x. 30, he reminds the Jews, that they ſometimes uſed the term in a lower ſenſe, and from thence, urges the inconſiſtency of their charge of blaſphemy, ſeeing they had been accuſtomed to uſe the term God, and Son of God in a lower ſenſe; yet when he comes to reaſon from the leſs to the greater, and aſſert the juſtice of his own claim to that title, he does it in language aſſerting his right to divinity in the higheſt ſenſe. Obſerve, he founds his claim to be the Son of God upon three things.—1. Upon his ſanctification and ſending into the world. Ver. 36. i. e. Upon the ſanctification of his human nature, which was fitted for office by a union with the divine.—2. Upon his doing the works of the Father. Ver. 37.—3. Upon his being in the Father and the Father in him. Ver. 38. A claim to a participation of Deity in the higheſt ſenſe. So far was this from correcting any miſtake which the Jews might be in about the meaning of the title Son of God, that he admits, in the fulleſt manner, that ſenſe in which they underſtood him.

It is farther worthy of notice, that Chriſt's Sonſhip is always ſuppoſed, even where it has no reſpect to his office. He is never ſaid to be made a Son. He is ſaid to be made a prieſt. Heb. v. 4. 5. 10. He is ſaid to be made Lord and Chriſt. Acts ii. 36. He is alſo ſaid to be raiſed up as a Prophet, to be ſet as a King upon the holy hill of Zion, and to be raiſed up as a Prince and a Saviour; but he is never ſaid to be made a Son. His ſonſhip is always ſuppoſed, which, I think, ſhows it to be a divine title, expreſſing the eſſential dignity of his nature, irreſpective of his office.

No time could be more proper to exhibit Chriſt by a divine title, than when he is held up to view as being entitled to equal honor and obedience with the Father and Holy Spirit, as is the caſe when baptiſm is adminiſtered in his name. But here this is the title uſed. Matt. xxviii. 19. "Go and teach all nations, baptizing

them in the name of the Father; and of the Son, and of the Holy Ghoſt."

Farther, to ſuppoſe Chriſt to be called the Son of God, on account of his being deſignated to the office of the Meſſiah, is, it appears to me, to affix a meaning to the title not warranted, either by the natural ſenſe of the term, or the uſe of it in ſcripture. It will, I believe, be a difficult taſk, to mention a ſingle inſtance, in which the title, Son of God, is uſed to point out an extraordinary office. Angels are called ſons of God, becauſe they derive their beings from him by immediate creation, and becauſe, as holy beings, they bear his image, but they are never ſo called, becauſe they are appointed to important offices or miſſions. Adam was called the ſon of God, on account of his immediate creation, and believers are called ſons of God, becauſe they are ſpiritually begotten of him, and becauſe they are adopted into his family, and are made partakers of the heavenly inheritance, by virtue of their union with God's eternal Son; but miniſters, or other office bearers in the church have never that title given them on account of their conſtitution in office. But a ſenſe, perhaps, a little different, is preferred by a late learned and pious author, whoſe praiſe is in the churches.* After naming ſeveral ſenſes in which Chriſt may be called the Son of God, he mentions this with approbation.—"The title Son of God is uſed, 'in order to point out that glorious perſon, who had, in general, ſome ſublime relation to 'God, and who was alſo to ſuſtain the character and office of 'the Meſſiah, the Saviour of the 'world." After rejecting the ſeveral other ſenſes, he prefers this as being the true meaning of the term, as it is generally uſed in the new teſtament; for this reaſon, that the doctrine of an eternal Sonſhip, implying a ſameneſs of nature in the divine eſſence, as ſubſiſting in Father and Son, was too deep and myſterious a doctrine, to be propoſed to young diſciples. But what this ſublime relation to God is, which is ſomething different from either creation, adoption, angelic likeneſs, or a ſameneſs of nature, we are left to gueſs. The above mentioned worthy author has not told us, and ſcripture, I apprehend, gives us no light. It is a ſublime, unknown, undefined, ſomething, none knows what. How this will help the matter, ſo as to render that article of faith leſs myſterious, and better adapted to the capacities of young diſciples, I know not. Indeed I ſee not what we can make of this glorious perſonage, who had, in general, ſome ſublime relation to God, unleſs it be the Arian notion of a ſuper-angelic being, and ſo ſtrip the Saviour of real divinity. So that however friendly thoſe who adopt this idea of the Sonſhip of Chriſt, may be to the real underived divinity of the Saviour, it appears to me they lay themſelves under great diſadvantages, in defending that doctrine; for if it is but once conceded to an Arian or Socinian, that Chriſt's Sonſhip refers only to his human nature, or is, at beſt, but a mere title of office, not implying real divinity, it appears to me he will be able to prove by ſuch irreſiſtible arguments, as can neither be gainſayed nor withſtood, that all thoſe divine Names, Titles, Attributes,

* Dr. Watts.

Works, and Worſhip, which are in ſcripture applied to Chriſt, and have been introduced ſo ſucceſsfully in defence of the real, underived divinity of the Saviour, are applied to him as the Son of God, and viewed in the relation of a Son to the Father, and are in a manner ſynonymous with that title. Conſequently, if the title itſelf has no relation to any real divinity, other names and titles, given to him in the relation and capacity of a Son, can infer none, and muſt be explained in another ſenſe, and Chriſt will be a God and the great God, and everlaſting Father, by office only, and not by nature, as well as a Son.

To this eſſay, already longer than I intended, I ſhall add only this one remark more, viz. That errors, particularly with regard to the perſon of Chriſt, began, at an early period, to infeſt the church. The apoſtle Paul tells us that the myſtery of iniquity had begun to work in his days. And the apoſtle John, who ſurvived him many years, doubtleſs ſaw more of it. That he ſaw much appears from his epiſtles. Antient hiſtorians, quoted by Dr. Whitby, Mr. Lowman and others, inform us that St. John wrote his goſpel, at the earneſt deſire of the biſhops of Aſia, with a ſpecial view to obviate the early hereſies of Ebion and Cerinthus, who held our Lord to be a mere man, having no exiſtence previous to his conception in the womb of the virgin. He on this account, ſpeaks more particularly of his divine original. The other evangeliſts, having previouſly written the ſeries of our Lord's generation according to the fleſh, he ſet himſelf to write a ſpiritual goſpel, beginning it with the divinity of Chriſt. And it is probable, that, both in his goſpel and in his epiſtles, which were written in extreme old age, and at periods not far diſtant from each other, he had a particular view to theſe heretics, who, as they denied Chriſt's real divinity, muſt conſequently deny any divine Sonſhip. Now it is evident no one of the inſpired writers ſo frequently gives our Lord the title of the *Son of God*, *The Son*, by way of eminence, and *God's only begotten Son*, as this apoſtle and evangeliſt. The other evangeliſts more frequently call him the Son of Man, to point his relation to our nature. But the titles *Son of God*, &c. are darling phraſes with this apoſtle; he uſes them more than fifty times in his writings. But, if theſe were names pointing out his human nature, or are merely titles of office, it did not well agree with his grand deſign, (which was to exhibit the Meſſiah in his divine original,) to abound with this peculiarity. But if the name and title be originally divine, nothing could better promote that deſign than his ſo frequent uſe of it. And his uſing this name in the ſame connection, and as ſynonymous with other titles unqueſtionably divine, puts it beyond all reaſonable doubt, that this was his intention.

T.

Experiences of a pious Woman.

GOD was pleaſed, in his adorable ſovereignty, to ſtrive with me by his Holy Spirit from my earlieſt childhood, but how often did I grieve his Spirit, tho' favored with every advantage of a religious nature; but how great was his mercy who did not leave me to myſelf, but made me to

feel the deep pollution of my nature, and that the thoughts of the imagination of the heart was evil, only evil, and that continually; and that the carnal mind is enmity againſt God, is not ſubject to his law neither can be while unrenewed; and thoſe words ſounded dreadful in my ears, "Ephraim is joined to idols let him alone." I ſaw that if God ſhould caſt me off forever, it would be juſt. But bleſſed be God who did not leave me to deſpair of mercy, but enabled me to ſeek him in all the ways of his appointment, and earneſtly to deſire that he would make my way plain with regard to coming to the Lord's table; and he was pleaſed to anſwer my requeſt, by putting it into the heart of a dear friend to mention her deſire of joining herſelf to the church, and ſhe wiſhed I would alſo. I ſaid I would conſider of it—I had many times endeavored to give myſelf up to God in covenant, but always ſeemed to fall ſhort.

I thought I would once more attempt it, and if I was enabled to do it in private, I might then preſume to make a public profeſſion. Accordingly I retired, and I truſt was enabled to act this time more ſincerely than ever before; but when I was endeavoring to give myſelf up, it came to my mind, "you have no faith, and without faith it is impoſſible to pleaſe God." It occurred to me, faith is the gift of God: It was alſo ſuggeſted, you have never repented of ſin. Then thoſe words came to mind, "Chriſt is exalted a Prince and a Saviour to give repentance as well as remiſſion of ſin." I then ſaw that he was juſt ſuch a Saviour as my ſoul needed—every way ſuited to my loſt and undone condition. I ſaw him to be glorious in his offices as a Prophet to inſtruct—as a Prieſt to atone for my ſins—as a King to rule and reign over me, and to ſubdue every thing within me diſpleaſing to himſelf, and to enable me to yield myſelf entirely to him to work within me both to will and to do of his own good pleaſure, and earneſtly to cry to him for holineſs of heart. I was at length enabled to take the bond of the covenant upon me, and to call God and the holy angels to witneſs, that I did then ſolemnly give myſelf to God the Father as my God and Father, to God the Son as my Saviour and Redeemer—to God the Holy Ghoſt as my ſanctifier, guide and comforter; and under an abaſing ſenſe of my utter inability to keep this covenant, theſe words came with power, "I am underſtanding, I am ſtrength." But I have powerful enemies and my heart is exceedingly deceitful: this idea came to me, he is the captain of our ſalvation who was made perfect through ſuffering. I was enabled to enliſt under his banner and truſt him to work in me both to will and do his whole good pleaſure. My ſoul was delighted with a view of the completeneſs—the all-ſufficiency of this ſalvation, and I was calling upon my ſoul and all within me to praiſe him; well replied my heart, ſuppoſe he caſt you off, muſt I yet praiſe him? Yes—for if he ſhould, he is juſt, ſeeing I rejected his call and grieved his Spirit, and would not that he ſhould reign over me. But ſtill there remained a hope, that he would not caſt me off, and I thought I ſhould be willing to beg at his feet all my days, if he would ſhew mercy at the laſt hour. But ſtill there remained a fear with

regard to coming to the Lord's table, of the doom of the man that had not on the wedding garment: But I was told that he came in his own righteouſneſs, not in that of Chriſt—I plainly ſaw that I had none, and looked upon myſelf as a beaſt before God—exceedingly vile and ſtupid. I thought thoſe words in Ezekiel were applicable to me; "caſt out to the loathing of my perſon." But my notion of faith was, an act of my own which God was to enable me to put forth—and I found myſelf unable to do any thing but caſt myſelf at the feet of a ſovereign God, waiting on him for Chriſt's ſake, to work in me both to will and to do of his own good pleaſure. And, with this frame of heart, I ventured to join to the church, reſolving, if I periſhed, it ſhould be waiting on him in all the ways of his appointment.

Well may I be filled with aſtoniſhment, at the amazing love of God to the moſt ungrateful of all his creatures. The thought that God foreordained whatſoever comes to paſs, for his own glory, has been very ſweet to me. And I have been enabled, in ſome meaſure, to love myſelf with the ſame love I bear to beings in general, and rejoice to be diſpoſed of as ſhall moſt advance the kingdom of my dear Redeemer. I long for greater degrees of benevolence to all mankind, to be more delivered from a ſelfiſh contracted ſpirit, and for more enlargements in prayer for the advancement of Chriſt's kingdom, for the church to which I belong, and for my dear brothers and ſiſters, that Chriſt may be formed in their ſouls.

But ſome time after, I began to grow cold and ſtupid, and was ready to call all in queſtion, and to fear I had been deceiving myſelf, and that I ſhould turn to folly again; and in this fear I went to lecture, where the miniſter was very large in deſcribing what a true work of converſion was; and God was pleaſed to accompany the word with his Holy Spirit, and diſcover to me that the work was all his own. But I was made to ſee more of the evil of ſin, and to loathe myſelf and repent in duſt and aſhes, and alſo for my pride and vile idolatry. I ſaw that every thing which took the place which God ought to have, was an idol, however mean in itſelf. But how aſtoniſhing that God ſhould ſay, "give me thy heart, and a new heart will I give unto you, a right ſpirit will I put within you. I will cauſe you to walk in my ſtatutes, I will be your God and ye ſhall be my people."

Religious Intelligence.

Extract of a letter from a reſpectable Clergyman in Virginia, to one of the Editors, dated Nov. 19, 1802.

"IN my laſt I mentioned that a conſiderable attention to religion was excited in Bedford county. This continued and increaſed, ſo that many perſons, who before were not only careleſs but profane, are now ſober profeſſors of piety, and walk agreeably to the rules of the goſpel. I underſtand that nearly 100 perſons have, within a few months, been admitted into the Preſbyterian church under the paſtoral care of Meſſrs. *Mitchel* and *Turner*, while a large number has been added to the Baptiſt ſociety.

"In a Preſbyterian congregation in Albermarle county, there has alſo been a conſiderable awakening of late; and as many as 50 or 60 have been added to the church; and by recent accounts, I learn that ſerious impreſſions not only continue but increaſe.

"In the county of Rockbridge, which is compoſed almoſt entirely of Preſbyterians, there has been a pleaſing attention to religion, for ſome months, in ſeveral congregations. Mr. Baxter informed me that he had received above 30 perſons into communion in his church during the ſummer. In an adjacent congregation, about 40 had been received; and as many in a third. The appearances and attending circumſtances here, are juſt ſuch as you have been accuſtomed to ſee in the revivals in Connecticut; and I hope the permanency and excellency of the fruits, in both caſes, will clearly point out the divine agency of the Holy Spirit. There are alſo conſidreable movements in many parts of the ſtate, under the miniſtry of the Methodiſts and Baptiſts; but of theſe I have not yet obtained accurate information."

A Letter from the church and ſociety of Caſtleton, Vermont, to the Truſtees of the Miſſionary Society of Connecticut, dated September 4, 1802.

"THERE has for ſome months paſt appeared conſiderable attention to religion in this place. Our ſituation for years back has been truly gloomy and diſcouraging. We have been deſtitute of the ſtated adminiſtration of the goſpel; and the indifference to matters relalating to another world has been great. But it has of late pleaſed the great head of the church to ſend down the influences of his holy ſpirit; and many, we truſt, have bowed to ſovereign grace. No leſs than 24 have been added to the church within a few weeks, and others ſeem to be the ſubjects of ſerious impreſſions. We have often heard of the bleſſed effects of the labors of miſſionaries, in this ſtate and elſewhere; but never experienced them in ſo ſenſible a manner as of late. In a time, when many were enquiring "what ſhall we do to be ſaved?" God, in his holy providence, was pleaſed to ſend the Rev. Mr. Miller, a miſſionary from Connecticut, among us, whoſe coming was truly like the coming of Titus, refreſhing and comforting the hearts of many. We conſtrained him to tarry with us a few days; his labors were indefatigable and uſeful; the bleſſing of many ready to periſh came upon him, and we believe will be his crown of rejoicing in the day of the Lord Jeſus. Of his treatment and reception here, Mr. Miller can inform you. We cannot ſuppreſs our thanks to Almighty God, who directed his courſe this way; and who has inclined the hearts of our brethren in Connecticut, and in other parts, to contribute ſo liberally for the ſpread of the bleſſed goſpel in theſe and other new ſettlements. We feel a glowing zeal to unite with you, in advocating a ſcheme ſo ſalutary in its effects and promotive of religion among men. We truſt that our joint union at the throne of grace will not be withheld; and that in a meaſure, we feel diſpoſed to afford ſuch pecuniary aid, as is conſiſtent with our temporal ability; being fully convinced that the cauſe is of God, and will cheerfully be encouraged by thoſe who are friends to Zion, and who have that benevolence that ſeeks

the good of the Univerſe. We look forward, with delightful anticipation, to that important day when we ſhall meet together, and have a more holy and intimate communion with each other; when the charitable conduct of God's people will be more publicly inveſtigated; and thouſands no doubt, through the inſtrumentality of the liberal and pious, will know the pleaſing import of thoſe words of inſpiration, "As alſo you have acknowledged us in part, that we are your rejoicing, even as ye alſo are ours in the day of the Lord Jeſus."

MISSIONARIES.

THE Rev. *William F. Miller* lately returned from a miſſion of four months to the northweſtern part of Vermont, and the ſettlements in New-York ſtate, weſt of Lake Champlain.

The miſſionaries now in the ſervice of the Miſſionary Society of Connecticut, are Rev. Meſſrs. Badger and Chapman in New-Connecticut, Williſton and Woodward in the weſtern counties of New-York and northern counties of Pennſylvania, and Willard and Leonard in Vermont.

POETRY.

COMMUNICATED AS ORIGINAL.

On reading particular accounts of Revivals of Religion in ſundry places.

HOW pleaſing to behold a God!
Diſpenſing mercy where he will,
His providences and his word,
Agree and bid us all be ſtill.

Be ſtill and ſee my arm made bare,
And ſovereign grace in triumph ride;
For I the ſtubborn hearts will tear,
And conquer ſinners full of pride.

'Tis heaven to ſee this work of God,
'Tis heaven indeed! replies my ſoul,
To ſee the Spirit with his word,
The ſtubborn infidel control.

To ſee God's character made known,
And all his attributes diſplay'd;
Juſtice and truth maintain his throne,
While mercy ſhines without a ſhade.

To ſee the proudeſt ſinners bow,
Made willing by his power divine,
And at God's ſovereign feet lie low,
And cheerfully to him reſign.

This entertains the ſoul indeed,
It gives the mind a ſweet repaſt,
A rich ſupply in time of need,
And ſweet as honey to the taſte.

Donations to the Miſſionary Society of Connecticut.

	D.	C.
William F. Miller, contributions in New Settlements, -	60	23
A friend of Miſſions, - - - - - - - - - - - -	1	50
A friend of Miſſions of Norwich, - - - - - - - -	100	0
	161	73